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the 1990s, the number of people in the world who are undernourished has increased from 600 million to 800 million (FAO 1996).

There are a number of reasons why the world's population is becoming more undernourished. First, the world's population is growing rapidly, and the number of mouths to feed is increasing. Second, the world's food production is not keeping pace with the growing population. Third, the world's food distribution is uneven, with some areas having a surplus and others having a deficit. Fourth, the world's food quality is poor, with many people suffering from malnutrition. Finally, the world's food security is threatened by a number of factors, including climate change, war, and economic instability.

There are a number of ways to address the world's food security problem. First, we need to increase food production. This can be done by improving agricultural practices, such as using fertilizers and pesticides, and by developing new crop varieties. Second, we need to improve food distribution. This can be done by building roads and bridges, and by improving the efficiency of the food supply chain. Third, we need to improve food quality. This can be done by improving food safety standards, and by providing nutrition education to people. Finally, we need to improve food security. This can be done by providing food aid to people in need, and by addressing the underlying causes of food insecurity.

There are a number of challenges to addressing the world's food security problem. First, there is a lack of political will in many countries to address the problem. Second, there is a lack of resources to address the problem. Third, there is a lack of information about the problem. Finally, there is a lack of coordination between the different organizations that are working to address the problem.

Despite these challenges, there is a lot that can be done to address the world's food security problem. We need to work together to find solutions that are sustainable and equitable. We need to ensure that everyone has access to enough food to live a healthy and productive life. We need to ensure that the world's food system is resilient to shocks and stresses. We need to ensure that the world's food system is sustainable for the future.

There are a number of ways to ensure that the world's food system is sustainable. First, we need to protect the environment. This can be done by reducing greenhouse gas emissions, and by protecting forests and other natural resources. Second, we need to improve water management. This can be done by building dams and irrigation systems, and by improving water efficiency. Third, we need to improve soil management. This can be done by using organic fertilizers, and by practicing conservation agriculture. Finally, we need to improve food safety. This can be done by implementing food safety standards, and by providing food safety education to people.

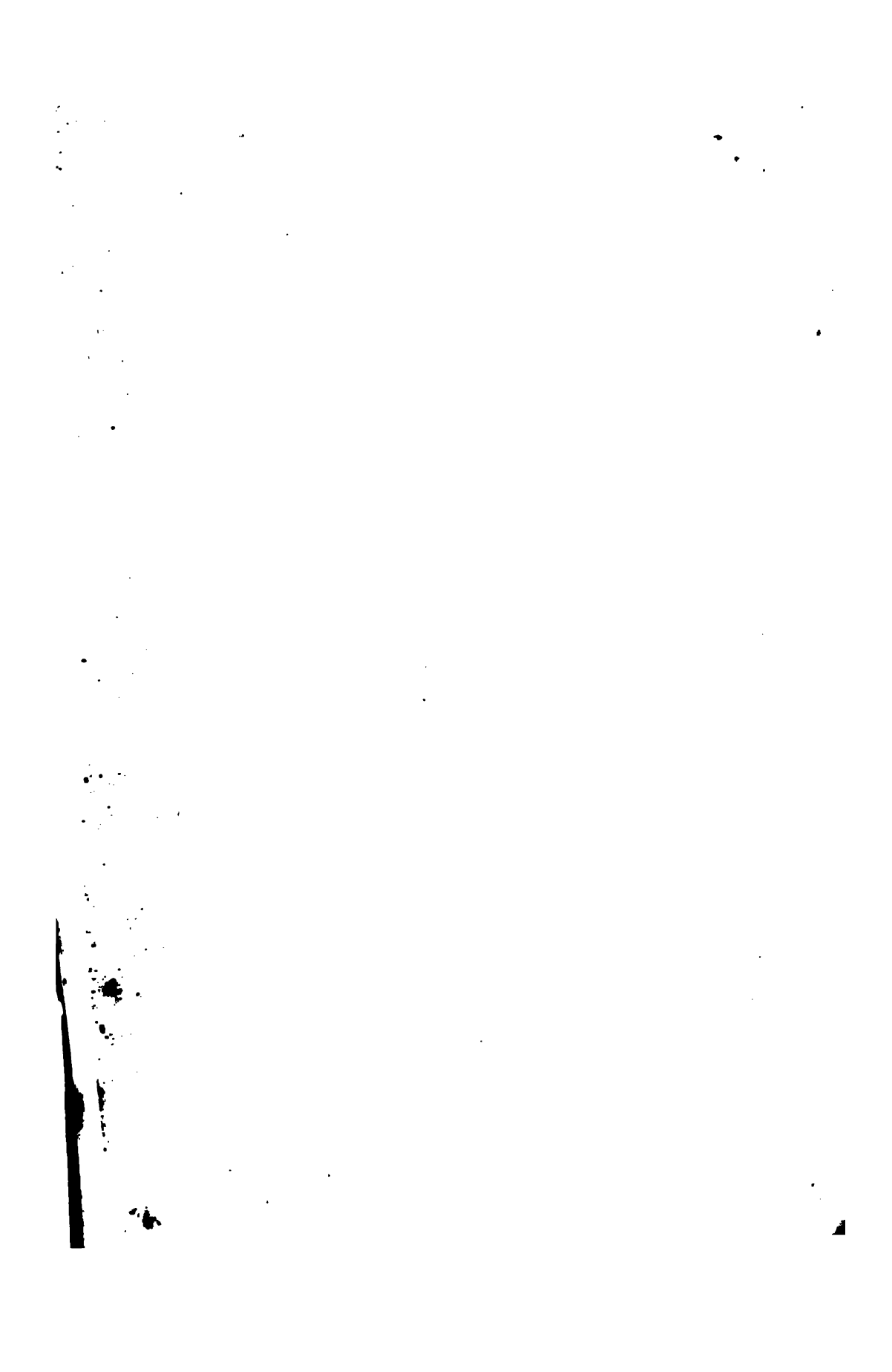
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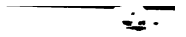


THE LADY OF THE LAMPS

BY THE REV. F. D. M. D. D. D.

THE LADY OF THE LAMPS

The Lady of the Lamps



PALESTINE,
P A S T A N D P R E S E N T.

WITH

BIBLICAL, LITERARY, AND SCIENTIFIC NOTICES.

BY

REV. HENRY S. OSBORN, A.M.

PROF. NATURAL SCIENCE IN ROANOKE COLLEGE, SALEM, VA., MEMBER OF THE AMERICAN SCIENTIFIC
ASSOCIATION, AND HON. MEMBER OF MALTA (MEDITERRANEAN) SCIENTIFIC INSTITUTE.

WITH

Original Illustrations and a New Map of Palestine,

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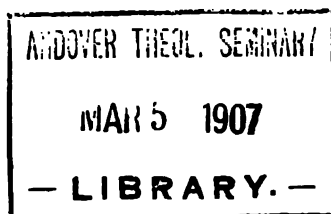
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OSBORN

TO

REV. EDWARD ROBINSON, LL.D., D.D.

OF UNION THEOLOGICAL SEMINARY, N. Y.

TO WHOM THE AUTHOR IS INDEBTED FOR HIS FIRST CORRECT IMPRESSIONS OF
BIBLICAL GEOGRAPHY,

This Volume

IS, BY HIS PERMISSION, DEDICATED BY HIS FORMER PUPIL,

THE AUTHOR.



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PALESTINE,

PAST AND PRESENT.

CHAPTER I.

INTRODUCTORY—THE ROUTE ADOPTED.

WE left New York on the 20th of June, and in a few hours were upon the ocean. As we had previously crossed the Atlantic twice, much of the ordinary novelty of a sea-voyage had vanished, giving place to new interests which we supposed would bear upon our future examinations. Our readers who have had courage to enlist in the travel will not find these interests difficult to understand, though they are connected with some of those ocean-mysteries which are peculiar to navigation. A few mornings after our departure, in reviewing the instruments upon which I was to depend hereafter for my foreign examinations, I was invited by the captain to see some chronometers which he keeps and watches over with marvellous solicitude. One of these is particularly his pet; and

he assured me that in its "rate of time" keeping during eleven months it has not varied one-tenth of a second, whilst another varied but one-fifth. We, who are satisfied if our clocks and watches vary only one *minute* in a year, can scarcely credit such perfection. Now, every thing depends upon these little instruments in our calculation of distance from land. The safety of our noble ship and the lives of all on board hang upon the solemn, steady "clicks" of these little time-keepers balanced on pivots away in some secluded part of the captain's state-room. The captain, with another instrument, (the sextant,) watches the sun a few moments in the morning, till he has found its elevation above the horizon at the instant of time indicated by the chronometer which, if set to New York time, would indicate the time at New York at that moment of his observation, while his observation itself indicates the time at the spot on the ocean where he actually is; and as every minute requires a definite number of miles' sailing to make that difference, so the difference of time between New York and that ocean-spot determines the ship's position in the course eastward, or its position in longitude. Another observation at noon determines the position in latitude. With this information gathered from these observations, the captain retires to his little room, and there, by the aid of these wordless companions, he calculates the problem of the ship's position on the trackless ocean. Now, should that little clock, by a jar, or from forgetfulness in winding, or from any other

cause, vary *ten seconds*, (especially off the coast toward which we are rapidly sailing,) it might cause the certain destruction of the ship, despite the most skilful management of the best of captains.

A new source of error has just been pointed out to me. We would scarcely think that it consists simply in the *position* in which these chronometers are put on the vessel; yet it is very correctly supposed that many vessels have been wrecked from the magnetic attraction which falsified the tale of this little instrument, in which the most perfect confidence is placed. It is sometimes startling when amidst our sunniest hours visions of dangers break suddenly but silently upon us.

Another of those extraordinary difficulties which attend the crossing of the ocean, occurred to me this morning. I spoke of error in the little time-pieces as a cause of loss and shipwreck. But even perfect accuracy here is only *tributary* to the general result, which depends upon the correction of another error, every hour increasing, and to be found in the earth's attraction upon the ship's compass. The captain finds just where he is to-day amid this vast wilderness of waters. He makes no further calculation till to-morrow, but steers by the compass, according to the pointing of its little finger. When we left New York, it was found that the needle pointed seven degrees from the true north, so that when the captain wished to sail north he must keep in mind that the needle is pointing seven degrees to the west of the course he must sail. Now, if this little guide would *always* remain seven degrees wrong, we

could make allowance for its error. But this variation of the compass differs in different places; and this morning we have discovered that from seven it has been for days increasing in error, until now (off the west coast of Ireland) it has run up to *twenty-eight* degrees of variation; and, were we to steer by its little finger now, we should ere long find ourselves on the coast of Iceland, or perhaps Greenland, instead of England. Thus on the ocean, by day and by night, in the calm as well as in the tempest, we are in the hands of a mysterious power watching over us in all the riches of his goodness and mercy. And it would seem as though the sentiment expressed by the Psalmist (Ps. cvii. 24) would absorb our souls, and "all would praise the LORD for his goodness;" and the "works of his hand," and the mysteries of "the deep," would become fresh and never-ceasing springs of devotion, and a high season of loyalty to God and of heartfelt worship would surround the Christian travelling amid the grandeurs of the deep. But it has always appeared unaccountably just the reverse. There are some "remarkable deliverances" from the rock and the tempest; but this is attributed to the skill of the captain. There are safe passages through most trying seas, when many vessels have sprung a leak and all perished; but this is attributed to the excellence of the ship. We have storms and terrors to make all feel their dependence, and there are scenes of brilliant beauty and of grandeur, to make our hearts overflow with gratitude to God in the thought that we are "*His* offspring."

But all these terrors and beauties are considered the natural consequences of sea-life, and seem to lead the souls of many to find the cause of the one in nothing stronger than “a hard wind,” and of the other in nothing higher than a blue sky. It is strange that so little true religion, with so faint an acknowledgment of God, exists among sea-faring men, around whom such mighty motives are incessantly gathering.

The distance from Cape Clear—the most southern point of Ireland—to Liverpool is three hundred miles; and before a stiff gale we rushed into the harbor and dropped anchor in little more than a day and a night, and this without a puff of steam, making over ten miles an hour through a heavy sea and considerable fog. Some of our more moderate *land*-navigators would have sentenced our Yankee captain for such a headlong enterprise; and more than one on board thought, when the foam and spray dashed over us, and the ropes and the masts cracked with the pressure, that there was truly a large share of “the *fearful*” in “the sublime.” We are not strangers to the ocean, nor to its fierce blasts; and yet it was soul-stirring to see our noble ship “laying to” off the proud peaks of Holyhead in a most piercing gale, awaiting the coming of the pilot from Liverpool. And when the little pilot-boat came dashing over the green billows and through the white foam, flinging aside each curling crest and landing its charge so safely by the side of our lofty vessel, and the mighty wings on our masts gathered up the gale and flew onward, passing other ships, and gliding by the

breakers unharmed,—and when the tolling bells on the buoys and the warning beacons and light-houses and anchored boats, significant of hidden rocks and of death lurking beneath these storm-lashed billows, all cried out, “Beware! beware!” as we rushed so safely by,—we thought we saw *something* of the image of Him who “holds the winds in his fists;” and while we admired the skill and the wonderful principles that made such a gale subservient to our progress amid such dangers, we yet saw in it all but the reflection, though faint, of a higher Power and a more amazing wisdom.

The distance from Liverpool to London is accomplished in a few hours and with great rapidity. After some stay in London and some addition to our instruments which we considered necessary for the prosecution of our examinations in Syria, we finally left for the Continent by steamer from Southampton, landing at Havre; and though our baggage was small, a large amount having been left in London, it soon subjected us to all the inconvenience of unpacking, explanation, and suspicion. Perhaps the most expeditious and, in other respects, most desirable route East is through France, by Paris to Marseilles, and thence by Malta to Syria, which route we adopted on returning.

Leaving Havre for Paris, we passed through the smiling fields intervening, arriving at the latter place in the evening. After some dodging and running, some inquiry as to direction, and a little rubbing of our rusty French, we found ourselves at our quarters near the Church of the Madeleine.

From London I was accompanied by my friend Rev. Dr. R., of Richmond, whose polished courtesy in conversation and manner, and cheerful and accomplished appreciation of the beautiful, made every thing in Paris the more pleasant to me for his companionship. From London we had under care a carpet-bag of a reverend gentleman from Vermont, who had preceded us to Paris. On hearing of our arrival, he called at the hotel, and leaving a word of thanks for our absent self with Dr. R., was about to leave the hall with his carpet-bag. But Monsieur Valet was upon him quicker than the Philistines upon Samson; and, catching a stranger to the hotel in the act of escaping with a carpet-bag which was known to have been deposited by me, and not being able to speak a word of French, he was about to be treated very summarily, my friend being unable to account for the genealogy of the man or the bag, until, having been sent for, we informed the clerk of the facts, and the gentleman and his bag were released. He afterward stated that he never felt so much the necessity of language as on that night, when, having wandered from his interpreters, he might have been locked up to meditate till morning in default of some intelligent explanation. Leaving Paris, we passed through Belgium, Aix-la-Chapelle,—known at home by the name of “Aachen,” pronounceable only by Germans and Arabs,—thence to Cologne,—at home Köln,—which, from Coleridge’s definition of its odors, might naturally be supposed to be the proper place for the invention of Cologne water.

Thus far we have used the railway entirely; but now, boarding the little narrow steamboats of the Rhine, we pass up to Cassel, the Rhine port of the musty "Frankfort-on-the-Main," and thence by rail to Strasbourg, noted for its clock and tower, and onward and upward on the Rhine to Basle, where every thing, save the "Hotel of the Three Kings," is dark and dim with a kind of premature old age. Now we may take "the diligence" to Neuchâtel, on the lake of the same name, and steam it to Iverdon, and thence by land to Lausanne, on the Lake of Geneva; and, though summer, you can see the snow-clad peaks of the Alps before entering the steamer for the city of Geneva, at the most southern extremity of the lake.

Much information can be obtained at Geneva in the libraries, which ought to be visited, if the traveller has leisure, before leaving for Biblical lands, as many old histories and sources of instruction are there which we have seen nowhere else, even in German collections.

Here my friend Dr. R. found the limit of his wandering, and after a few days I left the city alone for Milan, to meet another friend as I cross the Rialto at Venice, preparatory to leaving for Austria.

From Venice to Trieste, across the Adriatic, is but a short distance; and the traveller can enjoy a visit to Vienna by railroad, and, returning, take a steamer at Trieste for Syria without further trouble,—though my route was somewhat altered, as my friend, who agreed to share part of his journey with me, desired to pass through Italy. After several routes, separate and

together, we met at Malta for the journey to Syria; and thus, with an excellent brother and companion, persevering in habit, with a cultivated taste and genial disposition, we left this sunny isle, with the intention of revisiting it on our return, and set sail for Alexandria, one thousand miles eastward. In after-time we left the same port for Beirût in Syria, midway between the northeast and southeast corners of the Mediterranean, and four hundred miles distant.

We might meet an objection when we recommend so long a preparatory travel; and yet much of that material which is so necessary to a full understanding of even Syria in its historic and scientific features is to be found alone in the libraries and resources, private and public, on that route, and which no one who wishes to make science and history tributary in the riches of their power to his aid, can well afford to lose before travelling into Palestine.

Without any hesitation, we would say that the most natural order of travel in visiting the Holy Land would be from the north, commencing at no point more favorably than at Beirût, in the land of ancient Phœnicia. Its appearance as we look southward upon the city is incomparably beautiful, varied, and classic in its scenery and associations. The deep blue of the sea contrasts so mysteriously with the gray color of the Lebanon Mountains, from whose hoary tops and flanks the rain-storms of ages seem to have washed every trace of color into the blue waters of the Mediterranean,

which rolls its long line of white-crested waves up to its cragged base, so that

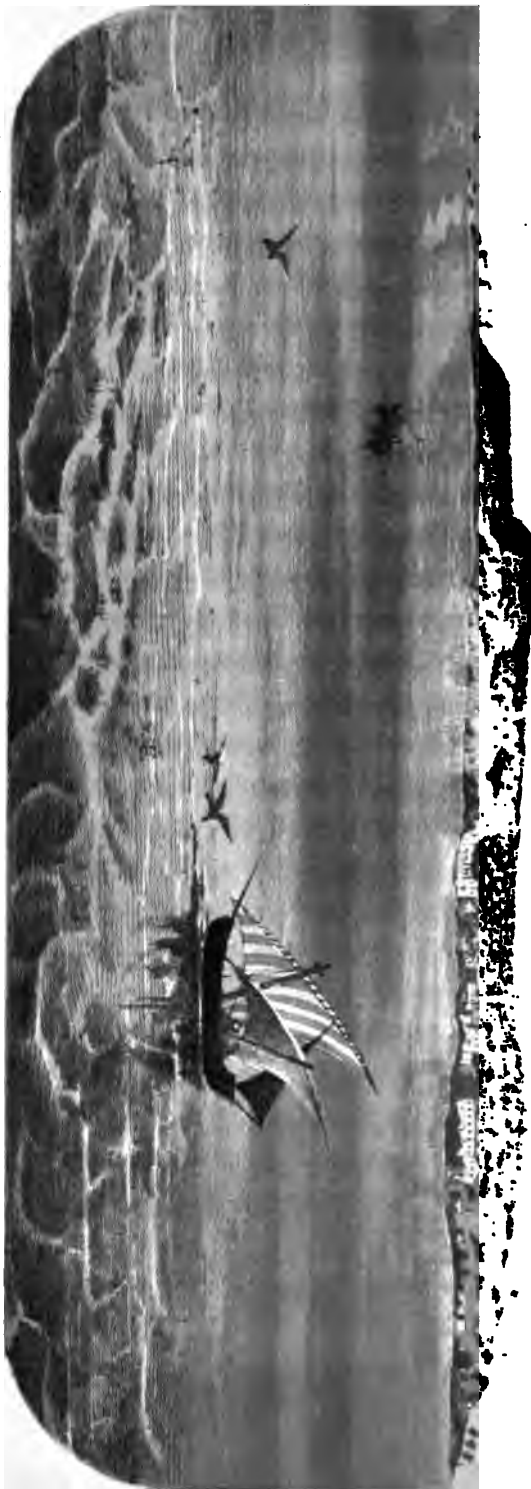
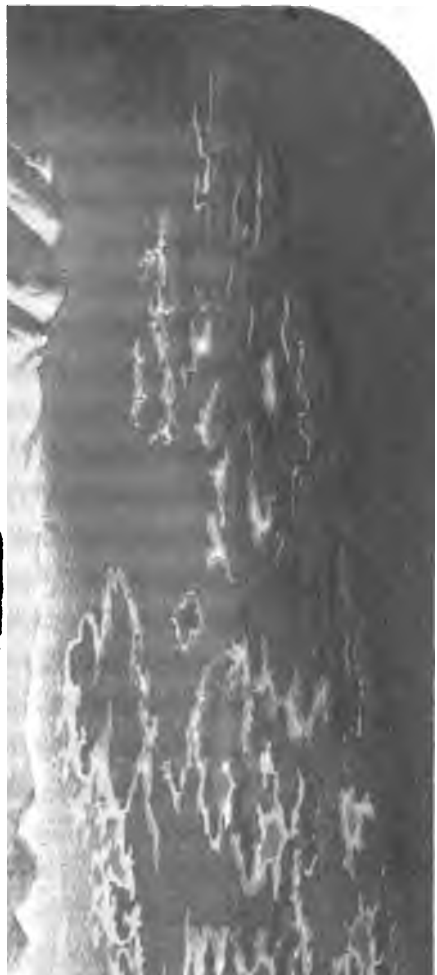
"It is a fearful thing
To stand upon the beetling verge and see
Where storm and lightning from that huge gray wall
Have tumbled down vast blocks and at the base
Dash'd them in fragments, and to lay thine ear
Over the dizzy depths, and hear the sound
Of winds that struggle with the winds below
Come up with ocean-murmurs."

Beirût stands on a little eminence on the northern shore of a promontory jutting out westward five miles and a half from the main coast-line.

Hence, in obtaining a position most favorable to an extensive view, we look toward the southeast.

The spurs of the Lebanon range just described appear east of our position, on the extreme left of the view, and partly begirt at their base by a narrow plain, through which runs the Beirût River, the mouth of which only can be seen in the view. Sixteen miles to the north-east of Beirût two little rough streams find their sources in the mountains and soon join to form one torrent, which rushes headlong through crevices and valleys its own simple current seems to have formed, and empties itself into the waters of the St. George's Bay. This little silvery line forms the northeastern limit of the promontory, and is known as the Beirût River.* Next in view to the right is seen the quaran-

* At the head of the western branch of this rivulet in Wady or Valley Tarahish is a cavern of great depth, which has never yet been explored. Mr. Porter, who travelled there in 1853, speaks of two, though he entered neither. One was apparently very deep, with water at the bottom. The



BELENGE, (LOOKING SOUTH.)

tine-ground, with its few houses; and, at its terminus in the sea, two rocky tops appear, almost submerged, and memorable to us as those against which our boats were nearly wrecked in approaching the shore. Between these quarantine-houses and the mountains, at the distance of half an hour's walk from the former, is shown the cave or hole from which issued the dragon, in slaying which on the plain near this spot, St. George made himself so memorable, and from whom the bay has taken its name. Farther to the right, the hilly site of the town rises rapidly above the shore, beautified with the verdure of the mulberry-tree and the prickly pear, (the cactus.) Still further, the "cube-like" dwellings of the inhabitants crowd into sight, and dismantled walls and edifices appear, with two minarets, and with flag-staffs, indicating the consuls' residences. Yet to the right, and in the midst of the view, the hills of Beirût rise higher, and by the aid of our spy-glass we can see evidences of ease and elegance. Occasionally a verandah with Saracenic arches, a tasteful walk, or some cultivated spot, discovers an idea of the beautiful cherished for itself, and thrills one's heart in a strange land and amid strange sounds and sights. Like well-known words of pleasure on the page of a barbarous dialect do these spots of cultivated beauty appear in this unknown land! How they speak heart-words to invite you where all else is in a strange dialect! Farther on, the ridge

noted cave is called Hûwet Tarshish, and is sixteen miles from Beirût, on the road to Meraj; and about two miles east of it there are several others in the same region.—*Porter's Five Years in Damascus*, vol. ii. p. 290.

completes its elevation and its beauty, and then, gradually descending by a brown and almost naked sand-bank, it disappears in the Mediterranean. It is a curious circumstance, of which I am assured by old inhabitants, that this bank is annually travelling at the rate of several feet toward the sea,—a result due to strong winds from the east and south, which prevent vegetation alike with residence.¹ Around this scene the glittering and joyous waters of the sea cast life and beauty.

“The countless, playful smiles
Of sea-born waves.”²

And then, when the memories of its histories spring up from their slumbers, touched into vigorous life by the appearance of some mountain range or peak, some glittering river or new vegetation, some costume or habit,—it is then that the traveller may lean on the gunwale of his little bark, and, in view of all, be lost in a magic crowd of fancies and of stirring, solemn thoughts, which quite cause him to forget that he is a stranger and alone. Our little French steamer *Osiris*, of about five hundred tons’ burden, was sufficiently large to accommodate a strange variety of characters in the persons of Turks and Jews, Christians and Infidels. Here was a chance to form an acquaintance

¹ One old inhabitant informed me that its progression was not less than eight feet a year; and yet, from an examination, I suppose this may be too great an estimate, though the effect of some such movement is quite traceable. These “eastward winds” have in several instances covered up small buildings, and are rapidly performing the same burial for others. The same force is active in other places along the coast.

² *Æschylus*, *Prom. Vinct.* 89.

which might be available in discovering the motives bringing so many to these lands. A most accessible white-bearded patriarch was found in a Jewish father—though probably not a rabbi—on his way to Jerusalem. I had met with him before in my travels in the Mediterranean. He was on his return from Germany and America, whither he had gone to beg money for his brethren in the Holy Land. Speaking nothing but Arabic, German, some Spanish, and a little Italian, he had nevertheless visited many of the scattered Israelites in various nations, and gathered a large amount of money, which had been forwarded to Palestine, the immediate design of which I did not learn till I visited the Jews at Tiberias on the Lake of Galilee. This aged Israelite would have formed just such a treasurer and agent as the most anxious economist would have desired. He always boarded himself on the plainest vegetable fare, cooking his meals by an alcohol taper and in perfect consistency with all the minutiae of ceremonial forms and cleanliness. When the wind or the rain put out the light of his little flame-heated kitchen, or when the rolling of the vessel prevented Turks or Christians from performing their devotions, this old gentleman took his meals cold, but in devotion appeared as warm as ever, and as observant of all the forms, making him certainly, so far as externals were concerned, worthy of his name,—Zadoc Levi, or Levi the Just. He had been a resident of Jerusalem for more than twenty-two years, and was of great service to me in directions and information.

I frequently sat by his side, reading difficult passages of Hebrew with him, questioning, objecting, and listening to the novel and sometimes mysterious legends which are to this day so tenaciously held in the Land. The acquaintance which this old Israelite had with the law of Moses and with all the various commentaries of the Talmud, together with traditions, was truly marvellous. Many strange pointings and cabalistic letters in the Hebrew text which I had been gathering for years and from various intricate sources seemed, so far as I could remember, to be household words to the old Israelite. But we were to spend some time in quarantine; and I hoped to tax his resources again.

Our Turkish passengers of the respectable class preferred the parts of the vessel aft the wheel. One Mussulman particularly attracted attention. He was a genuine Turk, from turban to divan, of that class of which a definition is so hard to be had. Being an effendi (nobleman) and lately from Mecca, he travelled with servants, especially one little Nubian slave who waited on him constantly, or rather on his pipe, and who was as completely entangled in the mazes of his power, his frowns and smiles, as an insect in the threads of a spider's web. Here was an opportunity to learn something, personally and socially, of a Turk. But how to approach the man through the sullen haughtiness with which he enveloped himself we knew not. Seated on his richly-embroidered carpet, he seemed quite willing to encourage the distance with which every one treated him.

The Turks cherish some contempt for all languages, their own excepted; and the little Turkish which we could master was not sufficient for the necessities of life, much less for an appearance in court. Whether it was in condescension to my long-neglected beard, or from ennui or curiosity on his own part, yet after some slight advances I found myself in broken conversation with him. The little Nubian boy (his pipe-lighter) was weak from a severe sickness, and occasionally received a smile from his lord and a half-lion-like caress, which, with other gleams of sunshine, quite moderated my impressions of the historically "dark and cruel Turkish heart."



MOHAMMEDAN POSTURES.

But there was a sequel which afterward threw another light upon this picture. Our Mohammedan passengers, from the proudest to the humblest, were faithful to the hour of prayer, if not to all the forms, and, turning their faces toward what they supposed to be the direction of Mecca, they very seldom permitted any thing to interrupt the indistinct mutterings of their devotions.¹

In the view offered we have a combination of the Mohammedan postures. They seem to have passed unchanged through more than one thousand years; and to this day they are the same in Arabia as when they followed the Arabs issuing from Medina, under the wild impulse of Islamism, to wrest Palestine from the possession of the Greek Christians. I have often had occasion to notice the Turkish automaton go through his postures and his sentences, which form the devotion of daylight, sunrise, noon, sunset, and twilight, and which, though externally "done up" after the direction of rule, are evidently as exact, as heartless, as obstinately contemptuous of all around him, as though he were an image wound up and set a-going for the amusement of spectators and "dogs." We present in the view a scene from actual life, as it frequently appears to the traveller upon the Mediterranean. The forms are essentially the same with all Mohammedans, on sea and on land, in the mosque and in the field. If altered

¹ According to the Koran, "Pronounce not thy prayer aloud, neither pronounce it with too low a voice, but follow a middle way between these."
—*Chap.* 17.

at all, they are annually corrected in the pilgrimage to Mecca, where all dissimilarities are soon detected, permitting nothing materially wrong to exist for any length of time. One of the worshippers, with his head on the deck, holds in his hand a string of beads, professedly used for the purpose of enumerating the titles of Allah, as good, holy, just, true, Creator, Enlivener, &c. &c., some rehearsing as many as one hundred titles, many of which are exceedingly simple and absurd; but the most usual object of the beads is simply that of ornament, or that something may be had upon which to exercise the finger-ends during the sedentary idleness of a Turkish life. A Christian shrinks from making public the external form of his private moments of devotion; and often the heartless worship of a Mohammedan is placarded before Christian readers as an evidence of the moral courage of a heathen, and paraded for their benefit and pattern. There is thought to be an apparent reproof in the fact that we see nowhere among the Mohammedans the same timidity in religious profession which we find among believers of a Christian's hope and faith. Every Mohammedan, whether on land or water, stops his tale or work at the cry of the muezzin, recites his prayer, makes his bow or posture, then resumes his broken thread and finishes his fun or fancy. If on water, he drops his oar, lets the wind and tide frolic with the boat till his prayer is over, and then resumes his oar and brings the boat to its course. On ship-deck, with his little mat, if not too sea-sick, he turns his face somewhere toward Mecca, prays, according

to the Koran, "standing, bowing, kneeling," with as little regard to him who laughs or looks as though every biped was a quadruped and "Mohammed alone were great."¹ As soon would I commend the stupid wag of a dog's gratitude to an intelligent man as a pattern of ethics as to present a Mohammedan's arrogance to a Christian as a pattern of moral courage. What there is of moral courage is due to nothing but the most determined ignorance compounded with the most abject contempt of the "infidel dogs," whom he considers as laying claims to the same respect from a Mohammedan which the parasite might claim from the dog on whom he lives. The minister from the Spanish court formerly communicated to the secretary of the Sublime Porte the news of the marriage of his sovereign's daughter, which at home was celebrated with great joy, and which the Spanish ambassador at the Porte thought would be a subject of congratulation from the "Sublime Porte" to the king. The reply was characteristic:—"What cares my master if one *hog* marries *another*?" This is the moral shadow which throws itself across the land of promise. No one understands the history of the land who knows not the haughty spirit of Mohammedanism, with its hereditary and natural contempt for every person not of its faith,

¹ The precise form is not binding, prayer being permitted in various positions. Al Beidâwi, an authoritative commentator on the Koran, mentions a saying of Mahomet to one Imrân ibn Husein, to this purpose:—"Pray standing, if thou art able; if not, sitting; and, if thou canst not sit up, then as thou liest along." This is nothing more than a reiteration of that part in the 3d chapter of the Koran, "*Remember God standing and sitting and lying.*"—Koran, ch. iii. p. 82.

—a contempt which is encouraged by its law.¹ But the detention in the quarantine will afford time for further study of the Turkish character.

A very fat and timid Italian priest made his appearance on deck soon after casting anchor, and was the object of considerable merriment among the sailors and a few others for his fearfulness and clumsiness, which did not leave him until ashore. After anchoring and rolling lazily upon the waves for an hour and a half, a flat-boat with a few half-clad Arabs came aside, and we understood that we were to leave for the quarantine-grounds, about a mile off, where we were to remain five days under close confinement,—nominally to prevent the introduction of disease into Syria, but really for the sin of coming from Alexandria. The Pasha of Egypt, still cherishing his differences with the Sultan under whose government Syria has been since 1840, takes all methods of preventing Turkish visits to Egypt; and the authorities under the Sultan quietly resent the insult by carrying their enmity into the quarantine-grounds. The state of health in Egypt at this time was better than that in Syria, and especially at Jerusalem; yet the quarantine was rigidly enforced. The first boat left for the shore without us, and the passengers received a drenching in the rain. At the next arrival we entered the boat with our baggage and a promiscuous

¹“Attack the idolaters in all the months.”—*Koran*, ch. 9. “God hath indeed promised every one Paradise; but God hath preferred those who fight for the faith . . . by degrees of honor conferred on them from him.”—Ch. 4.

pile of trunks and boxes, into the midst of which our fat priest was accidentally tumbled in attempting carefully to descend the side of the vessel. Amid the yelling of the Arabs, the wind and spray, the laughter of many, and the crying and crossing of our timid priest, whose dignity had received such a fall, we were towed, by a boat ahead of us, through the boisterous surf toward the shore.

Natives of Syria generally, when under the excitement of anger, distress, or vexation, seldom exercise their resentment on the offending party, but upon themselves. Here we noticed the first instance of this peculiarity; for when the rope which connected us with the rowed boat, through its rottenness and the clumsy management of the rowers, was broken, and we were in danger of being dashed against the two rocks, (represented in the view of Beirût,) the Arab leader immediately commenced inflicting injuries upon himself, either by striking his breast or by beating the boat with his hands, and at the same time screaming at the crew with a violence proportionate to his idea of the danger. And now, amid the rain and the surge and the screeching of these pilots, we were aground, at the distance of about thirty feet from a muddy shore, to experience our first travel, and that on the shoulders of the Arabs; and from this ludicrous position we were almost pitched headlong with our baggage upon the mud.

Having gained the slippery heights of the bank, we were released from the quarrelling company by paying about eighteen piastres (seventy-five cents) a-piece, for



LANDING-SCENE.

their services from the steamboat: then, heavy with mud and rain, we turned to search for our desolate quarters in the quarantine-grounds. The novelty of the scene, and unusually good health, prevented us from experiencing the vexation which seemed to trouble many and to develop very unhappily the characters of several of our company. The irritation and vexation of the Turkish effendi, referred to before, knew no bounds; and, on looking back, we saw the fellow just in the act of throwing the boy, who had vexed him, into

a ravine by the roadside. This act he executed with exceeding maliciousness, and there left him. The boy was not brought up to the houses; and, as I never saw him after, though I inquired, I suppose he died and was privately buried in the place, as no one was willing to come in contact with the rage of an armed Turkish master. Though it was seven o'clock in the morning when we cast anchor, it was now mid-day, and we were wet and hungry; and, being pointed to a square two-story house amid other buildings, we found our lodgings were little better than "on the cold ground." The building was in the utmost state of neglect, with plaster-and-stone floors, and without sashes to the windows; stone steps ascended to forlorn and dilapidated upper rooms, where every thing was wet, leaking, dirty, and cheerless, without even a fireplace or an article of furniture. We selected a room having a platform at one end, elevated three feet, and capable of seating, after the Oriental method, some seven or eight persons. My friend and myself were to occupy this room; and, while meditating on the extremely comfortless character of the scene, we were suddenly accosted, in a series of broken-English words, by one of the runners of the city houses, who, in a most provokingly-ludicrous manner, informed us that we were most delightfully situated, and congratulated us on our choice of apartments. The matter was beyond our control; and, submitting, we sent into town for a cook and all that should be necessary for comfort, the cook to be put into quarantine with us, and we to pay forty piastres a day, being a little

more than one dollar and sixty cents.¹ On the arrival of our cook, whom we shall hereafter refer to by his name, "Nicolo," we found him ignorant of any language save Arabic and Italian. We were desperately hungry, and Nicolo seemed as desperately determined that we should continue so, and, in execution of his intent, consumed much time "fixing" the "patent bedsteads," which became loose as soon as they were "fixed." After various delays, a room used for a kitchen was furnished, and preparations for dinner commenced. Our kitchen was primitive in other respects than that of simplicity. A little stone room, one door, one window, and one little hole in the mortar of the stone floor to let out such water as would not stay in,—this was all that was *unfurnished* in our kitchen, the furniture consisting only of a little sheet-iron box of coals on four wires or rods. Upon this little contrivance our cook with considerable adroitness completed a variety of preparations which could not have been surpassed upon any of the modern and more extensive cooking-apparatus.

From the window we obtained our first quiet and magnificent view of the Mediterranean and the grandeur of the long range of Lebanon, on the northeast, with the snow-covered peak lying back of all,—the summit of the "Jebel Sunnim," among the highest points, if not the highest point, of the Lebanon range, which is

¹ A piastre by U. S. Mint regulations of 1857 is rated at four cents, four mills.

generally considered as about nine thousand feet above the sea. There is nothing here deserving the name of a harbor; and the waves, dashing fiercely, leap high up the bank, nearly beneath our window.

It was six o'clock before dinner was announced, and then, nearly exhausted in our patience and hope, we sat down to a meal which, even without our vigorous appetites, would have caused surprise from its variety and excellence. Our helplessness at night was thrust suddenly upon us; for, wishing to take advantage of a view under a full moon, and descending for this purpose, we found that we were prisoners, the door being locked with a padlock. Our effort being defeated in that direction, we returned, and, putting a ladder up to the cupola-window, crept out upon the house-top, where the view was, for its extent and sublimity, superior to any thing we had previously enjoyed. The billows almost at our feet threw their white foam high up into the moonlight, and an occasional silence made more solemn the distant moaning of the waves as they rolled in upon those lonely shores of the north, shadowed by the huge walls of the gray mountains, under whose cliffs a line of merchant-ships sought the mouth of the little river as a harbor against the winds. Far to the northeast the snow-ridge of Sunnim, made larger by our elevation, appeared like an island exceedingly bright amid the dark and countless peaks and ridges around. Behind us lay the crouching, flat-top houses of Beirût, with a few elevated buildings and some distant villas, and the whole beneath the light

of a full and cloudless moon, from almost every direction darting a mysterious power to quicken into life some recollection that up to this time had always been like

“after-tones of some old tower-bell
Tolling departed memories,”

but now merged into a

“Career of recollections vivid as the dreams of midnight.”

From this point we determined on a morning view; and, descending, we sought our room and the little frail iron-wire bedsteads, which refused to perform their office and made the presence of Nicolo necessary again. Our Jewish friend Zadoc begged permission to share our room, and, gaining our consent, he stretched his blanket in the corner, and after prayer, in which he appeared devout, lay down to sleep. Soon after we also had closed our first day in Syria.



THE QUARANTINE-KITCHEN.

CHAPTER II.

PHŒNICIA: ITS EARLY INFLUENCES.

THE time spent in quarantine is not of necessity lost time. Several of our fellow-prisoners were well acquainted with the country, and with peculiarities that were important to the objects we had in view, and many suggestions were made of which we availed ourselves. Desirous of obtaining all the advantage of the scenery which the lights and shades of early morning might develop, we ascended before sunrise to our evening's position. Towering clouds crimsoned with the first rays of the sun, the strange light thrown upon the sea, the white ridges of Lebanon tinged pink by the early light, the dashing waves, and the generally attractive scenery around Beirût,—all in themselves were objects of unusual admiration; and, with the charms of historic association added, no desire was left us for a better light, nor for a more favorable position. The prominent snow-top of Jebel Sunnim¹ bears east, and must be nearly twenty miles distant, being a ridge of about

¹ The accurate bearing, which I took afterward from the piazza of our hotel, (Belle Vue,) was N. 84° 15' E., this being the apparent centre of the top ridge,—magnetic meridian variation being about 8°.

three and a half miles in length. Several miles to the north of this peak are furrowed mountains, on which the first sources of the Nahr Ibrahim—the classic Adonis—may be traced, running to the sea, fifteen miles westerly, in some parts through a brown soil, with which in spring-time it is profusely tinged before it empties into the Mediterranean.¹ Here, then, is the occasion for the name and for the ancient celebrations connected with that name.

It brings up the seed-grain from which sprang so much trouble to the Israelites, to which reference is made in various parts of Scripture. A knowledge of its history adds greatly to an appreciation of the difficulties under which Moses labored in attempting to suppress a singular idolatry, against which various prophecies were uttered. It is known that the ancients were prone to make gods of their benefactors, and of men of eminence and success, after their death. Belus, being a great hunter of wild beasts and successful in defending the land against them, finally turned his arms against men; and Diodorus tells us he was the first inventor of arms and military tactics. He is the Nimrod of Scripture, the “mighty hunter before the Lord,”²—a term signifying his power and success.³

Hence, being the founder of Babylon,⁴ from a famous

¹ Hence the ancient notion expressed by Lucian and others, that the river at certain times presented the color of blood.

² Gen. x. 9.

³ Cat. of Berosus, by Alex. Polyhistor. Chron. Antiq. Jackson, vol. i. p. 233. London, 1752.

⁴ Gen. x. 10.

prince he became the great divinity of the Chaldeans and Assyrians, and was worshipped at Babylon, and also at Tadmor and Baalbec, as the symbol of the sun,—which last, though in after-times called by the Greeks Heliopolis, (city of the sun,) appears to have signified more truly “The Lord the Sun,” or the “Sun-God.”

And to show how infectious idolatry was, it may be said that the variations Bel, Bal, and Baal, forming parts of various proper names, can all be traced to the influence of the splendid idolatry of Babylon, that most idolatrous city of the world, which sent out a moral authority equal to its grandeur and power amid the nations. Thus, Belus was worshipped among the Assyrians as Baal Gad, among the Syrians as Baal Pheor, and among the Moabites as Baal Phegor; that is, as the Baal worshipped on Mount Phegor, as Theodoret says, and probably thus may have been formed the name Baalbec.

Servius¹ says that the Carthaginians called him Bel or Bal, and that the worship of Baal must have been introduced from Carthage into Phœnicia by the colony of Dido. Hence we may trace the terminating syllables of Asdrubal, Hannibal, &c., signifying great men or lords², several of which names have descended to our own times.

With the same spirit originated the deification of

¹ Servius Honoratus Maurus, a learned grammarian, about A.D. 400. His commentaries on Virgil contain many valuable notes on the geography and arts of antiquity. (See edition of Virgil by Burmann, Amsterdam, 1766, 4 vols. 4to.)

² See Mayo's *Mythology*, vol. ii. p. 101.

Adonis, who from various accounts seems to have been the much-loved son of a Tyrian princess, Astarte, herself greatly beloved for her beneficence. Adonis, fond of hunting, found amid these Lebanon forests the hunting-grounds where, wounded by a wild boar, he was supposed to have died; and the news, suddenly borne to his mother, caused such grief on her part as to occasion the sympathy of the whole realm; but his wounds, washed in the river near at hand, (the Adonis,) caused the red color which it assumes at periods; and Adonis, attended by the physician Cocytus, recovered. Then the mourning was followed by rejoicing and by the institution of annual celebrations called Adonea. On the death of Astarte both Adonis and Astarte were deified.

Instead of Adonis and Astarte being the same as Osiris and Isis of Egypt, the most probable account shows that they were distinct personages; and the ceremonies of the former were somewhat accommodated to the celebrations in Egypt of Osiris and Isis, where the festival had some reference to the overflowing of the Nile and the consequent benefits. Nothing could have been more exciting and popular than the celebration of this festival. Ladies at Syracuse—nearly one thousand miles off—are described¹ as embarking to attend the festival in honor of Adonis at Alexandria. The magnificence of the preparation and the elegance and fashion attending the celebration were unequalled. Arsinoë, the wife of Ptolemy Phila-

¹ By Theocritus.

delphus, (B.C. 285,) who was even worshipped after death under the euphonious title of "Venus Zephyrites," bore the statue of Adonis in the procession, and was accompanied by the most accomplished and most distinguished ladies of Alexandria. All the beauty that flowers and richly-wrought baskets of cakes, with costly perfumes and every variety of fruit, could add of ornament, was in the offerings at these processions. The whole was followed by ladies bearing rich carpets, on which were two beds, embroidered with silver and gold,—one for Venus (the name of the deified Astarte) and the other for Adonis.¹

These offerings were typical of congratulations to Astarte by a people rejoicing on the recovery of Adonis; and the festivals were celebrated only by females. From Syria the same excitements were introduced into Persia, Cyprus, and Greece, and in Athens they were accompanied by a great degree of magnificence.²

¹ Cicero sums up those called by the name Venus in four distinct persons. First, the daughter of Cœlus and Dies, (Heaven and Light;) second, sprung from the froth of the sea, and the mother of Cupid; third, daughter of Jupiter and Dione, and wife of Vulcan; and fourth, the daughter of Tyrus and Syria, and called Astarte, wife of Adonis, also her son. Though these are confounded by the poets, and evidently in some confusion in Lemprière's Classical Dictionary, yet it appears from various sources that the prose of Cicero is the accepted truth, and that Astarte after death was deified under the title of Venus, and was not the same as the goddess of beauty and mother of Cupid.—*Cic. Nat. D.*, iii. 23, in *Ainsworth's Thesauri Linguae Lat.*, 4th, vol. ii. *in loco*, London, 1751.

² This Adonis is identified by Jerome and others as the Tammuz referred to by Ezekiel, viii. 14:—"There sat women weeping for Tammuz," which is seen to have been the form of the worship of Adonis before he was represented as recovered from his wound, and as described above. This impression is adopted by Milton in his beautiful lines in *Paradise Lost*, bk. i. 447. Maimonides, as we shall show hereafter, suggests another Thammuz.

An early scriptural reference to Astarte is interesting, reaching back as far as 1913 B.C. In Genesis xiv. 5 we have a notice of a place called ASHTEROTH KARNAIM,—a place named after the idol worshipped there.¹ This word Karnaim signifies horns,² and by substitution the reading will be “Ashteroth with horns.” Now, this Ashteroth was the same as Astarte of the Greeks; and thus, in translating the Hebrew of the Old Testament into Greek, Astarte was put for Ashteroth.³ Astarte “placed upon her own head the head of a bull as the sign of royalty.”⁴ She represented the moon, as Adonis did the sun; and the horns which appear on her head are the horns of a new moon, or a crescent, with the two points uppermost, as the poets were in the habit of styling the moon, “the bull-horned moon.”⁵

¹ Generally supposed to be the same as Tell (hill) Ashtereh, about ten miles east of the Lake of Tiberias.

² קַרְנַיִם *Karnaim*, dual form, from קֶרֶן *Keren*, a horn. In Joshua xiii. 31, the same place is mentioned without mentioning “horns.”

³ The Septuagint in the passage 1 Kings xi. 5 has ἡ Ασταρτη. And so. in Judges ii. 13, for, “they served Baal and Ashteroth,” it is in the Septuagint, “they served Baal and τὰς Ασταρταις.” So, in 1 Sam. xxxi. 10, the בֵּית עֲשְׁתְּרוֹת, “house of Ashteroth,” is translated by “the temple of Astarte.” The Vulgate has also *Astarten* in 1 Kings xi. 5, 33, and 2 Kings xxiii. 13. So it appears, from these authorities and others, that Ashteroth was the Astarte of the Greeks and Romans; and Lucian, who was himself a Syrian, says that “in Phoenicia there was a great temple belonging to the Sidonians, which they themselves say was Astarte’s.” “Now,” adds he, “I think Astarte was the moon.”

⁴ Sanchoniathon, as cited by Parkhurst under Ashteroth, Heb. Lex. Sanchoniathon was a native and priest of Berytus, now Beirut, lived before the war of Troy, and was a man of learning and great experience. Said to have gained much from Thautus, inventor of letters.—*Mayo’s Mythology*, vol. i. p. 8.

⁵ Orpheus, in his Hymn to the Moon, line 2, says, ταυροκερως μηνη.—*Parkhurst’s Hebrew Lexicon*, (as above.)

So that the crescent-crowned Astarte was an object of worship as far back as the time of Abraham.¹

Mr. Porter, who visited the Lebanon in 1853, states that at a place thirty miles east of the Lake of Tiberias, called Kunawat, he discovered among the ruins of an old theatre and other buildings of an early age, and opposite a temple, a sculptured head in relief, three feet in breadth, with a crescent and rays, which he supposed to be that of Ashteroth; and though, from the Corinthian style spoken of, it could not be referred to the times of the Old Testament Ashteroth, it nevertheless signified a perpetuation of the same idolatry which also constituted the worship of the Syrians and Arabs before the time of Mahomet.²

Another item of interest is that the dark and lonely forests, like those of Lebanon, were the first temples of the gods, being used for worship in times antecedent to the building of temples. Phoenicia and Egypt commenced idolatry soon after the Flood,³—before men had the knowledge to erect even comfortable cabins.⁴ And

¹ Milton beautifully refers to these facts in *Paradise Lost*, bk. i. 439.

² Porter's *Five Years in Damascus*. Herod., *Clio* 131, *Thalia* 8, quoted vol. ii. 105.

³ Eusebius, who had examined the rise of idolatry with care, has this opinion, as also Lactantius, who ascribes it to Canaan, and Cassian, who thinks Ham was the origin. Vossius has no doubt that idolatry had its rise in the family of Ham, and thus came into Egypt; and this author asserts that his opinion is that of all the ancients. See Mayo's *Mythology*, vol. i. p. 72.

⁴ The origin of the word "temple" (from *templando*, i.e. *contemplando*.) signifies some retirement for meditation, and was applied to places marked out by the augur's lituus, or staff, where the auguries should be observed, and was either a spot of ground enclosed with palisadoes or nets, or a

yet, from the earliest times in which we perceive any definite form in the worship of God, the sense of God's superiority is shadowed forth in the extraordinary efforts on the part of the nations worshipping God to associate with that worship *grandeur*; and, when this was not possible, then *mystery* took the place of grandeur; and, as God was both GLORIOUS and MYSTERIOUS, grandeur and mystery combined were the two principal features of idolatry. The forests and dark ravines, the caves of Mount Lebanon, and its gigantic cedars and fir-trees, under the shadows of some of which, still lingering among the mountains, seven hundred persons might stand at noonday, seemed to welcome just such an idolatry as that of the nation who worshipped Astarte, the symbol of the moon, and Adonis her son.

"Where the bare columns of those lofty firs,
Supporting gracefully a massive dome
Of sombre foliage, seem to imitate
A Grecian temple rising from the deep."¹

Hence the first idolatries after the Flood found their origin in the singular recesses of these mountains. Here early Phoenicians, not sufficiently versed in architecture to erect MARBLE temples, were pleased to dedicate GROVES, where in mid-day the darkness and the solemn whisperings of forest-monarchs, with the occasional dirge of the lonely waves dying along the shore of the sea, which can be seen from numberless ridges, all combined to make the worship of Astarte on these mountains most

quarter of the heavens upon which the meditations should be made.—
Ainsworth's Thesaurus, in loco.

¹ Excursion IX.

solemn and mystic. In after-times were built chapels and temples, but around these temples were sacred groves consecrated to the god of the temple, and forming asylums (*asyla*) or sanctuaries for criminals who fled there for refuge.¹ It was for this reason, and that the temples and the altars might be more easily found,—though originally the hosts of heaven, having been the first objects of worship, required an elevation,—that these groves were built on high places, on hill-tops and mountains, until it became a custom to erect temples and, as far as possible, plant groves sacred to the deities on elevations, and a custom in some degree encouraged by the rough and hilly character of the country, if the worshippers intended that the temple should be seen at any distance. What a world of idolatry has caught its spirit and forms from the examples given amid these gray-headed mountains of Lebanon! The islands of the sea, near and far off, countries south and north and to the distant West,

¹ Hence the origin of the word "*asylum*," from *a*, negative, and *συλον*, "violation,"—that is, *inviolable*. Possibly, before the Greeks, its derivation might have been from the Hebrew and Phœnician אֶשֶׁל, *ashel*, which signified a grove,—more particularly, perhaps, the oak, which was held sacred, and formed those sacred groves where the innocent offender (and among the pagans even the guilty) was considered safe, not only from punishment for capital crime, but even from debt. The Greek, in pronouncing the Hebrew word, would say, "He has fled to the *asilim*," which would be the Greek pronunciation of the Hebrew plural for "the oaks," though the Hebrew is *ashilim*,—just as Saul's name in Hebrew was *Shaul*, pronounced Saul, and the Hebrew Joshua, in Greek, *Jesua*, (hence *Jesus*.) meaning *the help of Jehovah*, or *salvation*, and being of Hebrew origin. In like manner *ashilim*, the original word, is supposed to have been *asilim*. So thinks Parkhurst, (*Lex. in loco*); but this may be considered uncertain, the Greek derivation only being unquestionable.

were the recipients of idolatrous customs and moral poisons fomented in the dark forests and caves of these grand old mountains. Even the far-famed oracles of Dodona in Greece, and of Jupiter Ammon in Libya of Northern Africa, and of other nations who, in later times, in their pride thought themselves so much superior to the rest of the world, owed their origin to Phœnician merchants, who introduced priestesses to those nations.¹ There is no geometry that can calculate the mass of *moral* power alone which has rolled off from these mountain-tops upon the nations of the earth from the time the first wreath of incense ascended from these groves and mingled with the winds of heaven, disseminating influences which may be lingering amid some nations at the present moment.

One of the most conclusive evidences of the intellectual or literary ability of the Phœnicians may be seen in the fact that some of the traces of their early letters yet remain in "several modern alphabets, having escaped through no less than eight generations of language and survived so many centuries. Distinct forms appear also in our own letters which are most satisfactorily traced to the very nation that dwelt in these mountains before the entrance of the Israelites, who also obtained their written alphabet from the Phœnicians."² Herein may be seen the potency of that

¹ Herodotus says, "Phœnician merchants formerly carried off two priestesses of Thebes. She who was sold into Greece took up her residence in the forest of Dodona, where the Greeks came to gather acorns, their ancient food; and there she erected a small chapel at the foot of an oak, in honor of Jupiter." Herodotus also speaks of equal antiquity for the other oracle. — *Mayo's Mythology*, vol. i. p. 212.

² See Appendix No. I.

new idolatry which the Israelites, having left the burdens of Egypt, were to meet in their new land. Nothing can bring more forcibly before us the necessity of the increased anxiety on the part of Moses to guard against this wily and accomplished nation, whose customs had already spread over the whole country, even among the Moabites and Midianites on the east coast of the Dead Sea, and whose idolatrous snares brought Israel into sin and trouble, despite all the precautions of Moses, when they had been in the land but a few months. The contour of the mountain ridges and tops as presented in the view of Beirût are faithful to nature, and, as seen from the position in the bay, cannot be far from exactness, as in no instance was a peak admitted into the sketch for effect or for any other reason than that of actual position. About six miles northeast of Beirût is the mouth of the river LYCUS, the present Nahr el Kelb, or "river of the dog," called so from the presence of a large stone base on the rocky "ras" above that part of the road near the mouth of the river, which was supposed to have been the pedestal for a gigantic sculpture of a dog, the supposed remains of which sculpture in the sea were pointed out to a traveler in 1839;¹ and M. de Saulcy, in 1851, speaks of it as resembling a wolf or dog.² At this point, a short distance above the sea-level and near the mouth of the river, on its southern bank, are the celebrated bas-relief figures, of

¹ Cairo, Petra, and Damascus, 1839, p. 251. J. G. Kinnear. London, J. Murray.

² Vol. ii. p. 331, American edition.

life-size, carved in the rock, three of which are alike, with Assyrian form and dress, and inscribed with the arrow-headed letters.¹ It seems, from Maundrell's account, who examined the figures in 1697,² and also certain inscriptions below them, that the latter have been losing their distinctness. After a Latin inscription of the road, to Antonine, cut in the rock, Maundrell copies another,—a salutatory to Antonine, with a wish of long life and rule to him, evidently for improving and grading the lower road. This inscription Dr.

¹ The nations between the Euphrates and the Desert of Persia, among the first appearing in history, were the originators of the "*arrow-headed letters*" and system of writing, called so because composed of arrow-headed figures together with angles. There are now known to be five species:—
 1. *The Babylonian*, found on the bricks and cylinders of Babylon. 2. *The Assyrian*, found on the right bank of the Upper Euphrates, at Nineveh, at Wan, and the Median frontiers. Of the remaining three, found only on the monuments of the Archæmenian kings of Persia, one is the old Persian, and the others of Media and Susiana, though there is much doubt in relation to the latter. "When and where this system of writing took its origin is also a matter of uncertainty. To me it seems most probable that Babylon was its cradle, whence it spread into two branches eastward to Susiana and northward to the Assyrian Empire, from whence it passed to Media, and lastly to the ancient Persians, where it was ultimately improved and brought to its greatest perfection. The three Archæmenian species became extinct with the last kings of the dynasty, the two others perhaps earlier, when the countries to which they belonged fell a prey to their more powerful neighbors." Grotefend, Burnouf, Lassen, Rawlinson, and Westergaard are the Oriental scholars who have deciphered thus far these characters; and from Westergaard the above information is gathered.—
On the Deciphering of the second Archæmenian or Median species of Arrow-headed Characters, by N. L. Westergaard, in the *Mémoires de la Société Royale des Antiq. du Nord*, 1844, pp. 271–283. Also Dr. Wilson's *Bible Lands*, vol. ii., who thinks, with Westergaard's approval, that these Nahr el Kelb letters are neither Persian nor Median, but the Assyrian form.—
 Vol. ii. pp. 408–11.

² P. 97 of Maundrell's *Travels during Easter, 1697*. Published at Oxford, 1703.

Wilson spoke of as very indistinct in June 16, 1843, and copied Maundrell's copy instead of the rock-carved original.¹ He also states that an Arabic inscription at the foot of the bridge crossing the Lycus just above, and which attributed its erection to the Emir Fakhr ed Din, is no longer legible, though plain in Maundrell's time. Travellers may well bear in mind that at certain times of the day, and with certain lights, inscriptions are developed with a very unusual distinctness which are utterly illegible at other times. An evening sun and very oblique rays have enabled me to decipher carvings and letters with ease, which in the morning and with direct rays we were all unable to read. In reference to the above inscriptions, a cast was taken by Mr. Bonomi and deposited in the British Museum, on which Mr. Layard read the name of the Koujunjik king, or one of the same dynasty as at Nineveh; and it seems that these stray figures are Assyrian.² Besides the Assyrian monuments of which Dr. Stuart, in 1856, saw seven, there are two with symbols that seem Egyptian, of which M. de Saulcy (vol. ii. p. 504) very oracularly declares that "he positively and openly pronounces these a mere invention," without any further remarks. If M. de Saulcy refers to some publications

¹ Wilson's *Bible Lands*, vol. ii. p. 406.

² "I discovered the name of the Koujunjik king on the rock-tablet at the mouth of the Nahr el Kelb, (the Lycus,) near Beirût, of which a cast taken by Mr. Bonomi is in the British Museum. It is curious that in a bas-relief, found at Khorsabad, a niche, containing a figure precisely similar to that at the Nahr el Kelb, was represented on the walls of a castle."—*Layard*, p. 304, two vols. in one; American edition.

of Egyptian figures in France, asserted to be found here,—and which are not,—then his simple testimony and assertion are sufficient; but if reference is made to what actually exists, it will cost him immense labor to disprove the conclusions of some oracles who have preceded him and who have adduced some proof that there are two bearing evidence of genuine Egyptian form and origin.

Up this river Lycus, about fourteen miles from its mouth, is a natural rock-bridge. Dr. Wilson, from his account, appears to have been deceived by his own mistrust in his Arabs, as he gave up the chase “from bank to brae,” after only two hours, supposing that the natives confounded it with what are called the caves of the river.¹ I did not visit the spot, though the ridge under which it runs was pointed out to me as just west of Jebel Sunnim,—three miles. About eight miles from the mouth of the Lycus the Wady Biskinta enters it upon the right, leaving the Wady Salib, which is only a continuation of the valley of the Lycus or Kelb River, and which continues to a point about seven miles farther up. At that point is the natural bridge, called by the natives Jisr el Hajr, (bridge of stone.) It seems to be a formation very similar to the Natural Bridge of Virginia;² and the oblique arch,

¹Vol. ii. p. 413.

²Except that the bridge in Virginia is longer, being 215 feet 6 inches from the stream to the upper surface of the bridge, the average width 81 feet, length, 93, and thickness, 55.—*Howe's History of Virginia*, Charleston, 1846. A public road passes over it, which in my first visit I used without being aware that I was riding over the bridge, such is the height of trees

spanning over one hundred and fifty feet, at an elevation of nearly one hundred, according to Mr. Porter, who visited it in 1853, and found, in July, a stream from the fountain of Neba el Leben passing under and forming with the fountain of Neba el Asil, twenty-five minutes north, the highest sources of the Nahr el Kelb.¹ The "caves of the river Kelb" are strange openings in the mountain-side, several miles up the valley from the mouth of the river. The best description of these caves is by Rev. Wm. Thompson, who visited them about 1840.² A large portion of the river rushes out of the first cave; but, having no boat, Mr. T. passed on to the second, which, through a mouth of about eighteen feet square, permits a passage of eighty paces under the mountain, and then descends into an abyss, near which the ground sounds hollow under the tread. About forty rods farther up the valley is the third cave, with a small and concealed entrance, opening into a large room containing stalactites of singular variety and beauty, some fluted like Corinthian columns. Here is a basin of water, calm, and entering into the mountain for a distance, which seems to be great, as the report of a gun sounds long and loud. There are no doubt many caverns in these mountains which will be found to surpass, in depth, variety, and stalactite beauty, any

and bushes growing on the top. The limestone is darker and more compact than that of the Lebanon bridge. The latter appears more like a colossal artificial work, from the absence of trees and undergrowth.


¹ Porter's *Five Years in Damascus*, vol. ii. p. 293.

² *Missionary Herald*, January, 1841, p. 81.

hitherto discovered in this region, the limestone rock being exceedingly favorable to such formations.

After a few hours of a clear air and but few clouds, we have to-day been suddenly visited by rain and wind; and in a short time the wind has increased to a gale, hurling up clouds of immense form and height, rolling over one another in such fearful grandeur and darkness that one might suppose they were coming to battle with the huge sides of Lebanon itself.

My excellent friend D. is to be accommodated with a more permanent bedstead than that he stood in fear of last night. Nicolo has brought in two or three iron trestles, and intends that this preparation shall last for the term of quarantine; and my friend, to use a convenient word, is "fixed." I am persuaded that not only much of interest in life and travel, but also of important truth, is lost by a neglect of little incidents which are either described with such an unnatural dignity that they are stuffed up into a shape past recognition, or else forced into such insignificance as to make them worthless to express the actual power which little events have over the feelings, impressions, and life in the Land. Probably no other land is the object of visit to such a variety of characters, classes, and minds as Palestine. Morally, socially, and intellectually, the contrasts are almost extreme,—men of every shade of religious faith and moral character, which, if graded in scientific terms, might be expressed by any degree between 40° below zero and 212° above,—from those whose moral coldness freezes all means of measurement, up to those



whose heat and zeal boil over at the expense of their good sense and even their growth in intelligent piety, burning up both altar and sacrifice. Only a few days before, I had become acquainted with a remarkably intelligent young German. He was going to Palestine; and, reclining one moonlight night upon the steamer's deck, we conversed on philosophical points in which he was deeply interested, when suddenly he inquired, "Do you believe in the absurdities of the New Testament?"

"Certainly not," I replied. "I believe in no absurdities."

"I hoped not, truly; for, if I thought you did, I should think less of you."

"Well," I replied, "I suppose, then, you do not believe in the absurdity of a God?"

"I don't comprehend the term, unless you refer to an intelligent First Cause; and then I see nothing objectionable in such a Deity."

"Yes. Well, now, it appears to me an absurdity to believe in such a cause without corresponding effects. I might as well talk of a sun without sunshine. Where are the corresponding effects of your FIRST CAUSE?"

"All around me," he replied. "Nature in its glories above and below are his highest effects."

"Is this reasonable? You tell me of your wonderful 'First Cause,' and, when I ask you for the effects of so intelligent and stupendous a cause, you point me only to senseless matter for an adequate effect, the very best forms of which matter is galvanized for an existence of

a few years, and is then decomposed into its chemical elements to create another form,—perhaps of a vegetable, perhaps of a brute. Now, it is to me absurd to believe in such a cause, if it can prove itself no farther. You might as well describe to me an intellectual giant, and prove his intellectuality by saying he makes beautiful pin-cushions and cracks nuts. The effects are not adequate to the cause in kind, to say nothing of amount.”

“They *are*,” he replied, “when you take into account the intellectual beings he has begotten. That is sufficient, and meets your difficulty and proves my God on your own basis.”

“It proves his unworthiness of my love or even my respect. What! has your God made me after his image and given me such capacity for ceaseless joy,—such intellectual excellencies,—imbued me with thirst for life and immortality, which these old Egyptian pyramids and ruins testify to as existing in our race from the very beginning, and then given me a life not so lasting as that of the senseless tree which waves for centuries over the grave of him who planted it,—given man a superiority as great as that of mind to matter, and associated with a necessary, uncontrollable, and inseparable desire for immortality, and then bestowed upon the veriest dirt under his feet an existence measured by geological cycles of centuries, while his image—his master-piece—perishes so soon, and is absorbed into the meanest part of his work as the Great FIRST CAUSE!”

“But,” he answered, “if I should grant the immortality of the soul, what then?”

“Why, then, if that First Cause shows his goodness or kindness in creation and design (as you are willing to admit) and if I am to be immortal, then I see nothing but reason and consistency in his revealing to me some knowledge of the spirit-land to which I expect to go. He has made my body comfortable, and I see nothing absurd in his rendering my spirit a favor too; and hence, if the Koran is the revelation, or the Shastre, or the Talmud, let us have it; but, if the New Testament is the purest, I shall take it.”

“But you said you did not believe in the New Testament.”

“Not I. You asked me if I believed in the *absurdities* of the New Testament; and I have given you my reasons for believing that there are no absurdities therein; while I *do* believe there are absurdities in Deism.”

“Well, I must believe in a First Cause; and your views are very strange to me.”

This was the spirit of all that passed, only lacking in the precise words, often themselves correctly remembered. This person was quite a philosopher, a gentleman of high family, a correspondent of Humboldt, whose autograph he presented to me. And, with these views, he too was a pilgrim to the Holy Land! In after-days we met again. His notions had undergone a change. Said he, “I no longer think your sentiments strange. I covet them myself. I, too, would have just such a faith and hope.”

Our fat priest was a spirit of the opposite character,

having reached the extreme of papal pietism. He could not rest without some exhibition of his missionary zeal: so to-day he has opened upon me by asking me whether I believed that the Virgin Mary was born without sin. I replied that I had not read the doctrine in the Scriptures.

"Yes; but it is reasonable; and the holy Catholic Church and the Fathers say so."

"But the Scriptures say, 'To the law and testimony.'"

"True; but Mary is our hope and life."

"The Scriptures say of Jesus, 'I am the resurrection and the life,'—not Mary."

"Yes; but Jesus is the resurrection and the life as the Head of the Church; and St. Peter lawfully holds that headship; and he has said of Mary as I teach."

After some further conversation, he told me very decidedly that I was "in a bad case," as the Church had anathematized all who held such doctrines and did not hold to Mary; and he expressed much concern for me,—for which I thanked him and said no more. There was very little argument, perhaps, on either side, and much quotation of authority on his part, which, though it sounded greatly, was altogether lost on me and those around; and this, with the fact that the conversation was carried on entirely in Latin, reminded me very forcibly of some one's definition of a "periphrasis;" namely, a "circumlocutory cycle of oratorical sonorosity circumscribing an atom of sense lost in verbal profundity." Our old friend Zadoc Levi took great

delight in puzzling the fat priest by questions on the genealogy of Scripture characters; and, when the "padre" could not tell who was Moses' brother or who Jacob's grandfather, his merriment was always excited at the expense of the priest, whom he seldom met without some Biblical thrust. Our Arab and Turkish acquaintances, who were in quarantine with us, continued quite submissive to confinement; and, though frequently with them, we have heard no complaint from them. Their habits seem quite peaceful; and even our Turkish lord appears agreeable, and as innocent as a dove, notwithstanding some of us suspect him to be guilty of what in English would be translated "murder," though probably in Turkish simply "killing."

On the packet from which we disembarked for the quarantine there occurred an instance of the power which a Mussulman husband has over his wife. The Turkish ladies, having been for some time confined to the close air of the cabin, were permitted to ascend to the deck, closely veiled. One of the number, to take a more extended view of matters, uncovered her face to an extent not allowable, when, with the promptness of a hawk, her insulted lord was at her side, and, with a very violent sign-language, consisting of blows and kicks, made it quite clear that it was not necessary to understand the Turkish tongue in order to comprehend Turkish affection. I was, on a former occasion, informed by the consul who resided at Cairo that he had interceded successfully with the Pasha of Egypt for the

life of one of his wives, whom he had sewed up in a strong bag preparatory to drowning her for a very trifling fault committed in the palace. The same Pasha of Egypt, on a visit to Paris with a choice part of his harem, came suddenly upon one of his wives who was enjoying the view of the street from the window. Drawing his sword, he beheaded her on the spot. Being very respectfully informed that this method of treating wives was not according to the practice of "La belle France," the pasha simply excused himself upon the ground of his rights as a Mussulman, the Koran permitting a husband to chastise his wife for perverseness; and he, taking the Koran as he understood it, had adopted this tragic method as his commentary.¹ These are traits in the great overshadowing spirit of the Orient; and many customs and facts are to be understood only by a knowledge of the hereditary Turkish nature,—so slightly changed from the time when Othoman, their founder, a wanderer from the land of the Tartars, with a little band, first "put to the sword all the Christians he found" in a little castle in the Far North, in 1290,² down to 1858, when the same spirit instigated the massacre of the

¹ "But those [wives] whose perverseness ye shall be apprehensive of, rebuke; and move them into separate departments and chastise them." (Koran, chap. iv.) The Arabian commentator Al Beidāwi approves of the beating of wives as proper and just on some occasions. See note to Sale's Koran, London, 1844, p. 65.

² See Knolles's History of the Othoman Turks, folio, 1638, p. 122.

Christians at Jeddeh, the little port of Mecca, on the Red Sea.¹

¹ Othoman, by corruption Ottoman, the title given to the Turks whose dynasty of sultans is descended from Othoman, the first sultan, elected in A.D. 1289. Though of the same faith with the Arabs, they are a different race. The latter are descended from Ishmael, and are from Arabia.

CHAPTER III.

THE DRUZES.

ON Tuesday morning we were waited upon by our hotel-keeper, who announced his willingness to accompany us to Beirût, as our confinement was now at an end. We entered quarantine late Friday evening; the physician declares us "whole" this morning; and, though we did not see him nor he us, yet we understand that we are legally free. In the West this would not be five days; but, *Orientally*, five consecutive parts of days are accounted so many days: so that, though we entered on Friday evening, remaining Saturday, Sunday, and Monday, on Tuesday we were liberated, being actually but three days in quarantine. This—which we found to be the universal custom throughout the East—brought to our mind the Scripture-reckoning of three days to the entombment of the Savior, though he was crucified on Friday and rose early on Sunday.¹

¹ See John ii. 19, where the Savior says, "Destroy this temple, and in three days I will raise it up:" "he spake of the temple of his body." See verse 21. See also Matt. xxvii. 63, which is a repetition by the Jews of a

A general packing-up commenced, and we were soon on the way to the gate. Here we found that a

somewhat different wording by the Savior in chap. xvii. 23, but is correctly the repetition of Mark viii. 31,—“after three days.” The expression is therefore truly Oriental for “three days,” as we found throughout Syria. The only difficulty in connection with this scriptural point is the passage in Matt. xii. 40,—“For as Jonas was three days and three nights in the whale’s belly, so shall the Son of man be three days and three nights in the heart of the earth,”—where the nights, thus defined, might be objected against the fact of our Savior’s entombment for only two nights. In answer, it will be found that the Hebrew phrase in 1 Sam. xxx. 12, 13 is precisely the same as that in Jonah i. 17, and is there understood as being only the same as the general expression “three days,” which the circumstances of the narrative show, and it may be therefore considered as meaning the same in Jonah. As our Savior quoted this “sign,” he undoubtedly used the same phrase, meaning it to apply to the time which he had often repeated, and which his disciples understood in the sense of the phrase which we have found still used in the East. This is in accordance with Dr. Robinson’s view in “Harmony of the Gospels,” notes iv. § 49. In addition, it may be said that the phrase is found in similar form in Gen. vii. 4, in reference to the Deluge,—“forty days and forty nights,”—and also in Exod. xxiv. 18, in reference to Moses in the mountain, and in Matt. iv. 2, in reference to the Savior’s fast, where the mention of nights with days seems to express only an idea of the *singularity* of the facts described, and the unusual solemnity and earnestness of those witnessing it, and is analogous to the liberty in English when we say, such “a boy was forty or fifty minutes under the water,”—wherein we do not expect to be understood to mean as we say forty minutes, or if not forty then fifty minutes, but exactly the reverse, namely, neither forty nor fifty definitely, but some general expression quite answered if any numbers between these two are taken. It is only explicable as a custom; and a similar phraseology appears in Hebrew, and expresses deep interest, just as when we say in English, “such a child was forty *long* minutes under the water,”—not that it is any longer than forty minutes, but expresses the earnestness of our interest. If any one objects that the reference of the passage to an idiom makes it impossible to express the idea of day and night at all, as no one could tell when the Hebrew meant definitely the two combined, I answer that the expression used in Jonah and quoted in Matthew *is not* the expression used in Hebrew when a *day and night* are *definitely* intended; as, for instance, “and the evening and the morning were the first day.” (Gen. i. 5.) In verses 8, 13, and in other places, where the Hebrew is, “and the morning was and the evening was the first day,” being the idiomatic definite method desired by

sentinel with his musket had always kept guard, and we were as much in safe keeping as though in prison. Yet we learned that some of our company, on this or on a former occasion, scaled the walls in the night and after a frolic in town returned before morning unperceived. This, if known, would have put the whole town in quarantine, according to custom, preventing any from entering it or leaving it for five days. Three horses were in readiness for us at the gate. Mine was a shabby specimen of his race; and the only singularity about him was a collection of Syrian ornaments hung round his neck in the shape of dirty colored cotton strings, put upon him, as I afterward supposed, because he, being the meanest and the "slowest coach" of the three, needed some set-off to make amends. D. and the hotel-keeper soon outstripped my animal; and, as the little stupid native boy did not know the way to the hotel, I was lost. Making the best of my predicament, I wandered around the country, and finally, completing a circuit of the town, I arrived at the yellow-tinted red sand hill seen on the right of the view and southwest of Beirût, at a spot where a solitary palm-tree grew. From this position the country around was seen to some extent, though little of the town; and, looking seaward, there are, not far off, cliffs, affording holes and crevices for sea-fowl and a kind of "blue pigeon," as they have

the objector. The term in Matthew, therefore, is the same general term as simply saying three days, which we have spoken of as illustrated in the country at the present day.

been called,¹—though what I saw seemed in the distance to be only varieties of the sea-gull. My little guide finally discovered the hotel Belle Vue, which is at the west of the general mass of houses constituting Beirût and included under the name, though Beirût proper is walled. The most pleasant portion of the settled ridge is outside the walls, which were greatly injured by the bombardment in 1840 by the allied fleets, in aid of the Sultan, against the Pasha of Egypt, Mehemet Ali, who gathered much from the mountaineers and others by way of tribute and entirely appropriated it to himself. Yet the majority of the inhabitants were Christians² and not subject to the conscription under the Egyptian pasha. The inhabitants of Beirût generally were favorable to his government, and fearful of the renewal of the tyranny they used to endure under the Turkish rule. Ibrahim Pasha, who was an excellent general, then under the Egyptian pasha, gained some signal triumphs over the forces of the Porte, especially on the 24th day of June, 1839, completely routing the Turkish army, taking their whole "camp, baggage, ammunition, stores, and one hundred and twenty pieces of artillery;" and the report was that upwards of twenty-five thousand either deserted or were taken prisoners when the battle had just commenced. The Turks actually shot many of the Europeans who were

¹ "Cairo, Petra, and Damascus," by Kinnear, p. 267.

² Mr. Kinnear, in 1839, reckoned the population at fifteen thousand, including the suburbs, "of whom," he says, "at least two-thirds are Christians." (P. 241.)

fighting in their own ranks at the commencement of the attack. This victory was openly celebrated at Beirût with illuminations, even the minarets festooned with small glass lamps, and the bazaars were bright with light for three successive nights. Strange tales are told of the disguises among the women, who, to evade the governor's edict forbidding them to be seen in the streets after sunset, dressed in male attire and enjoyed the fun, and of merry eyes peeping out from various places, and of others who enjoyed the sport *incog.*, delighted with the dances, the sherbet, and the rose-water so plentifully sprinkled about on such occasions.¹

Almost the first company we met after our exit from the quarantine contained one female wearing the horn, which among the ladies is the signal of married life,—as much as to say, “Now keep off,”—being put upon them at the wedding, and seldom if ever put off, even on retiring to sleep. This horn is about eighteen inches in length, of silver or tin, (according to the wealth of the wearer,) perforated, and worn on a little padding girt tightly around the head and supporting a white veil, which appeared to me heavy; and in the case of the party we met it was thrown back, fully exposing the face of the lady. It takes with them the place the turban takes with the man, which is also seldom removed, even in salutation. To remove the turban as we

¹ Mr. Kinnear, writing from this place in 1839, describes the general feeling at that time as an eye-witness, in his little work “Cairo, Petra, and Damascus,” (pp. 253–255.)

do the hat would be as ridiculous to a Syrian or a Turk as removing the boot or shoe in a salutation would be to us; and no more insulting remark can be used in the estimation of a Syrian than to say, "May God put a hat on your head!" The English hat is so ridiculous to the natives that a gentleman travelling near Baalbek was once asked, "Do the Christians all wear saucepans on their heads for turbans?"¹ A bonnet called the "Merveilleuse" was worn at Paris in 1793 which projected just as far and at the same angle and looked as ridiculous as the horn, without the strength to sustain a veil shielding from dust and the sun.² The Maronites and the Druzes are the only wearers of this strange ornament, which is not always placed directly in front, but according to the whim of the lady, who sometimes pushes it a little to one side. The Druzes were the original wearers of the horn; and, as lately the patriarch of the Maronites has issued a "bull against horns," it is probable that the Druzes will soon be alone, as the Maronites are promptly obedient to the orders of their Superiors.³ I shall have frequent occasion to refer to the mountain-tribe called the Druzes, about which such scattered and sometimes unsatisfactory notices have appeared. Perhaps I shall meet with no

¹ Mr. Browne gives an amusing account of this in "Yusef," p. 209, where, in addition, he says, "The natives near Baalbek were amused at the shape of the trousers, inquiring whether bursting was not the consequence of sitting down"!

² Harper's Magazine, 1852, vol. ix. p. 769, "Generation of Fashions," gives a print of it very correctly from the usual description.

³ Dr. Stuart, "The Tent and the Khan," p. 472.

better opportunity than at this place to speak of this interesting people, whose origin and history has been associated with so much bloodshed and mystery. It includes much of wildness and darkness, but has lately been better understood than heretofore; and though the history of a tribe, yet it embraces much of collateral interest, very important in the history of the country. Eight hundred years ago, a mere child, but a descendant of Mohammed, became the third caliph, or successor, of the race of the Fatimites in Egypt. His name, *Hâkim b'amr-allah*, signifies "governing by God;" and at only eleven years of age (A.D. 996) he succeeded to the throne of Egypt. A wild and inconsistent boy, his orders were nevertheless scrupulously obeyed; and he was destined to cause anguish and terror to a large portion of the world. His probable insanity first exhibited itself in contempt of articles of his own faith; and he astonished the faithful by causing the names of the first caliphs and the companions of Mohammed to be cursed in the mosques at prayers! At the same time the Christians dwelt in the utmost security, enjoying the highest offices, even those of viziers and governors,¹ —which at first he permitted; but, with unaccountable fury, he suddenly refused them even the privilege of worship, exposed them to robbery and death, and compelled their daughters and sons to profess the faith of Islam or be bastinadoed, crucified, or im-

¹ Bar Hebr., Chron. Syria, p. 211. Robinson's Researches, vol. ii. 45.

paled. Many were cruelly torn from home and crucified without any alternative. At the same time, turning his strange fury upon his own people, he amused himself by burning one-half of the city of Cairo, while he sent his soldiers to rob the other, having previously prohibited the making of slippers for the women, that they might be forced to stay at home.¹ Then, proceeding still further, he prohibited even pilgrimage to Mecca and the five prayers and the fastings, and crowned his folly by proclaiming himself God. Such was the terror of all, that, on taking a census of those acknowledging his claims, he found the number to amount to sixteen thousand. And yet the superstitions which preserved the caliph were not sufficient to protect a false prophet who, coming from Persia, attempted to sustain the folly of Hakim by respecting his pretensions and adding that "circumcision and festivals, and even abstinence from wine and pork, were unnecessary." He changed Hakim's name from B'amr-allah (governing by the order of God) to B'amr-eh (governing by his own order). But the prophet's god could not save him from slaughter by the people, for they murdered him almost in the arms of Hakim, who himself was slain soon after on a mountain called Mokattam, where he had professed to hold conversation with angels.² This prophet called himself Mohammed ben Ismael, (the son of Ismael;)

¹ Volney's *Egypt and Syria*, p. 280.

² *El Makin Saracen Historia*, lib. i.

and his disciples, increasing in number and courage after the death of the prophet, carried his opinions and those of Hakim into Syria, as far as Beirût; and the new sect, being persecuted, fled to the mountain-fortresses, whither their enemies found it so difficult to follow them that they retired and left them to grow bold by increase and independence. Thence, issuing from their retreats, they rushed in among the Turks of the plain-country, robbing and retreating, despite all the efforts of the pashas, until 1585,¹ when Amurath III. sent one Ibrahim, a young Slavonian, with troops against them. The Sultan, intending Ibrahim as his son-in-law, though poor, sent him from Constantinople against the Druzes, but by way of Egypt,—to improve his fortunes and make himself worthy of the hand of the princess,—and then, returning by Syria, to take in hand these rebels, who had so long resisted all attempts to conquer them. He soon succeeded in gathering great wealth in Egypt, travelled through Palestine, and arrived at the foot of the Lebanon ranges, forcing into his train the governors of various cities through which he passed, and inviting others, till upon his arrival his army amounted to a force so strong that many joined through fear. There were but five Druze governors; and, fortunately for Ibrahim, a feud springing up between them, three of the five

¹ Volney (pp. 267–283) says 1588. This is an error, for Ibrahim arrived at the foot of Lebanon, in the valley of the Bukaa, July, 1585, as is plainly seen in Knolles's *History of the Turks*, p. 983, folio, London, 1638.

on his arrival in revenge went over to the camp of the Sultan's general and brought their followers with them. The number of Ibrahim's troops now amounted to twenty thousand horse.

Two chiefs still remained in their mountain strongholds. Tempted by a hope of pardon and favor and influenced by fear, one of the two came down from the mountains bearing valuable presents and with his people surrendered at the tent of Ibrahim. But the memory of the old feud led him to accuse the three Druze chiefs who were then sitting in Ibrahim's tent. They repelled his charges, and he was immediately made a prisoner. One yet remained in the mountains, who called himself the "Son of Man." He declined with great cunning all the summons and promises of Ibrahim, returning a letter couched in submissive terms, and pleading an oath he had taken when almost a child never to put himself in the power of a Turk, as his father had been murdered when relying upon similar promises. The letter was a shrewd compound of cunning, pathos, and determination not to submit. Ibrahim then mounted the rocks of Lebanon, destroyed twenty-four towns, and encamped not far from Andera,¹ the town of the rebel Druze, but could proceed no farther. In the mean time, the "Son of Man," falling upon a detached part of Ibrahim's company, boldly attacked them, and put five hundred to the sword, escaping with much of the wealth and armor of the Turks. Ibrahim tried every effort

¹Or Andrea. In Knolles's History of Amurath III. both names are used.

to draw out the wary chief, who sent him his mother to act the part of an ambassador, with a present of three hundred and twenty guns, twenty packs of Andarine silks, and fifty thousand ducats;¹ and afterward, the pasha sending yet another message to the Druze chief, inviting him to his tent and making many fair promises, he sent back by the messenger four hundred and eighty guns and fifty thousand ducats more, adding one hundred and fifty camels and one thousand oxen, besides one thousand goats and other animals. This exhibits the resources of a single Druze chief. Ibrahim, in hopes of additional gain, forced his messenger once more to return, who, at the risk of his life and by promises, gained some further presents of guns and swords, gilt daggers, silver belts, and ten packs of silk. Supposing he had now drained the Druze chief of his money and his arms, he ravaged the valleys, destroying nineteen towns, and burning every thing in his way; then, sending messages to four thousand troops riding at anchor in the Bay of Sidon, he commanded them to ravage the country as far as Cæsarea, on the coast; and the whole country belonging to the two chiefs, with towns and castles, was laid waste. In the mean time, by stratagems and promises, he got the rebel Druze into his hands, putting him to a cruel death.² He was now ready to return to

¹ The ducat at this time was equal to 3s. 4d. sterling. Hence 50,000 ducats would have been £7583, or about \$37,000. *Vide* Rees's Encyclopedia, art. "Money."

² He was flayed alive, and died under the cruel operation, uttering curses against the Turks, Mohammed, and especially Ibrahim, accusing him of

Constantinople, to the Sultan and to his affianced bride; and, wishing to appoint one of the chiefs as king or emir of the Druzes, Ali ibn Carsus, the most obedient and the richest of the three who resigned to him at his first arrival, was chosen. To him he intrusted the sole government, clothing him with kingly garments of cloth and gold, extorting 100,000 ducats (\$75,000) from him previously. Wrestling further sums out of the inhabitants at Damascus, he returned to Beirût, where by his secret orders his galleys were in waiting. Sending off his treasures to Constantinople and pitching his tent alone on one of the hills of Beirût, he invited at midnight another of the three chiefs, on pretence of obtaining him as a guide; and, failing to get additional gold from the affrighted chief, he seized him and started for Constantinople, having previously robbed the town and country of Beirût, which belonged to this Druze and contained a surpassing amount of wealth in money, cloths, silks, and gold. Thus the Druzes, who at that time were described as warlike and resolute, and who up to this time held authority and land even to Joppa, were, through division, subdued, although had they remained united they would probably have been able to resist victoriously even the Sultan himself. They were now reduced, and have never since recovered their former wealth and extent of authority and territory. Descriptions by

perjury and ridiculing him even during the execution of his cruel orders.
—*Knolles's History of Turkey*, p. 985.

writers at this time—A.D. 1638—represent them as religious observers of their superstitions, and in battle using a short hand-gun (the arquebus) and the scimitar, and occasionally lances and darts, wearing turbans and long coats buttoned up in front.¹ They abhorred the Turks and their faith, lived uncircumcised, used wine, and were permitted to marry their daughters.² For a time these conquered chiefs remained quietly recovering their strength, until about the commencement of the next century, when they made rapid progression under the ambition and talents of Fakir ed Din. Becoming the king or emir, under the plan adopted by Ibrahim, he cunningly gained possession of Beirût, turning the aga out of his office, yet actually pleasing the Sultan with increased tribute, though he had appointed the aga himself. At length, gaining great power and becoming an object of suspicion to the surrounding chiefs, and even to the Sultan, who saw with fear the growth of the Druzes, he left his son as chief, and, embarking at Beirût, sailed for Italy, waiting upon the

¹ The turbans worn by the Turks about the year 1630 were of enormous size, so that an historian of that day (Knolles) says "being so great that they can scarce therewith come in at a dore," especially the better sort of them,—viz., the Turks. At the same time he mentions that Othoman, their founder, lies buried at Prusa, in a little chapel "in an old monastery in a castle standing in the midst of the city, covered with a mantle of green chamlet and a little tulipant or Turkish hat, such as he used to wear, differing from those which the Turks now wear." This was seen in Knolles's time,—1638,—though Othoman died in 1328. He was sixty-nine years of age at his death, and gave a title to his linear descendants, who are called the Othoman Turks,—by alteration, Ottoman Turks.—*Knolles's History of the Turks*, p. 177, 1638.

² This at the present day is denied, whatever might have been the case formerly. Probably allowable under perfect secrecy. (See page 82, note 1.)

court of the Medici at Florence for help against the Sultan. Here and at this time originated the notion that the Druzes were descendants from the French Crusaders under one Count de Dreux, who after the Crusades settled in the mountains of Lebanon with a remnant. Many formed the opinion from the similarity of the words Druze and Dreux that this was the origin of the name and tribe. But since, as has been shown,¹ they were spoken of as Druzes at the commencement of the Crusades, the count's claim falls to the ground; and their name is rightly shown to be derived from Moham-med ben Ismael, of whom we have spoken above, who was called El Dorzi and was their instructor. Hence their present name, "Druze," from Derûz, a plural form in the Arabic, a pure dialect of which they speak,—which would not have been probable had they been foreigners confined amid the mountains. Fakir ed Din remained nine years in Italy,—long enough to acquire a taste for all its elegance,—and, on his return, his son having settled all trouble, ruled well, and kept the Turks at bay, he introduced many of the Italian luxuries, even in painting and sculpture, erected villas, planted gardens, without any regard to prejudices or complaints. Rousing the jealousies of the pashas around him, heavier tributes were levied, and war broke out. The Druzes, under the Emir Fakir ed Din, defeated the

¹ Volney's *Egypt and Syria*, p. 285, Dublin, 1793, says that the name of the Druzes "is to be found in the Itinerary of Benjamin of Tudela, who travelled before the times of the Crusades," 1160–1173,—i. e., too early in the Crusades for such an origin.—*Biblical Researches*, vol. iii. p. 467.

pashas and alarmed the Sultan, who besieged him at Beirût. Losing his son and troops, and enfeebled by his voluptuous life, he attempted, through presents sent by his second son, to bribe the Turkish admiral, who seized both the presents and the son. Fakir ed Din fled, was betrayed into the hands of his enemies and carried to Constantinople, where at first he was received courteously by the Sultan, who afterward, about 1631,¹ in a violent fit of passion, ordered him to be strangled. Thus again they lost much of the power they had gained, and remained comparatively quiet, though vassals of the Turks, till the next century. Their power again met with new life and reached its height about 1759, when their hope, the Emir Melham, died; and, after some troublesome changes, the ring—the symbol of authority with the Druzes—was given to Yousef, his son.

Just at this time one of the bloodiest and most remarkable characters was in course of secret development. It was a character which was destined shortly to spread the strangest terror throughout the land. At the age of sixteen, flying from Bosnia, where he had been guilty of an attempt of violence against his sister-in-law, a lad entered Constantinople. Unable to obtain food, he sold himself for a slave and was sent to Cairo to the bey, who made him an officer. Here he distinguished himself in private assassinations at the command of the bey, and so artfully that he

¹ Volney's *Egypt and Syria*, p. 287.

received the name of Djeddar, (the cut-throat,¹) though his real name was Ahmed. But, refusing to murder an officer who had offended his master, he escaped to Constantinople secretly, and, failing to get aid, went to Syria, where the Druzes received him kindly. He was made aga at Damascus. Fortune favored him with command at Beirût, at the desire of Yousef, the Druze emir, who had sent to the Pasha of Damascus for aid against an opposing Druze faction. No sooner was Djeddar safely established at Beirût, though only under the invitation to aid the Druze chief Yousef, who was the rightful lord of the town, than he declared in favor of the Turks, and, to the utter chagrin of his kind friend Yousef, seized Beirût in behalf of the Sultan. Yousef immediately entered into league with a Pasha Daher, at variance with the Sultan, and stormed Beirût. Djeddar, seeing no other escape from ruin, delivered himself prisoner to the Pasha Daher, who, admiring his bravery and general appearance, instead of destroying the "Butcher," kindly took him to Acre, and even gave him the command of a small band on an expedition into Palestine. Djeddar again, out of sight of the pasha, went over to the Turks, and, returning to Damascus, offered himself in aid of the Turkish admiral against his deliverer, the Pasha Daher, who was at Acre. Daher having been attacked and slain by the admiral, Djeddar was made Pasha of Acre. And now, being superior to his old

¹ Baron de Tott, part iv. of his *Memoirs*, says, "Butcher,"—probably another meaning of the same word.

friend Yousef, the Druze, he showed his gratitude by working upon his fears and his desire for peace to such an extent that in five years he obtained bribes to the amount of £160,000, (\$774,000,) notwithstanding the revenue of the Druze's land yielded no more annually than £4000, (\$19,360.)¹ He then made war upon him, and appointed another emir in his place.² Thus until his death the "Butcher" kept these mountaineers in constant terror. They now pay tribute to the Sultan, as they have done since 1840. Before that time this tribute was received by Mehemet Ali, a former Pasha of Egypt.³

The Maronites, who are ardent admirers of the Pope, though not quite orthodox in some articles of faith, have always given their neighbors more or less trouble; and their patriarch, by evil advice, instigated his people to such innovations upon the Druzes that in 1841 and 1845 the most terrible bloodshed occurred, until the Turkish Government deprived them of their arms.

¹ Volney's *Egypt and Syria*, p. 293.

² Lord Byron, in a letter to E. D. Clarke, calls Djezzar "Sir Sidney Smith's energetic old man."—*Life of E. D. Clarke*, 4to, p. 627. I may have occasion to refer to his energy and cruelty combined, when we arrive at Acre.

³ Mehemet Ali, Pasha of Egypt, was born in 1769, rose to the pashalic of Cairo in 1806, and in 1830 seized upon Syria, of which in 1840 he was deprived by the Sultan, who was aided by England. He died August 3, 1849, aged eighty years. He was a remarkably resolute old man, with a singularly patriarchal appearance, and with a magnificent beard, for which he was more noted than for any other single physical feature. He was succeeded by Ibrahim, who died in two months, and then by Abbas, a miserable voluptuary, who died mysteriously in July, 1854. The present ruler, Sa'id Pasha, the fourth son of Mehemet Ali, is an energetic and intelligent governor.

Their religion has less of mystery about it than formerly, though they still keep their form of worship secret. But several of their sacred books and catechisms have during their troubles fallen into European hands. These show that they believe (as we have already partly stated) in the lawfulness of marriage between brothers and sisters,¹ and, to some extent, in the transmigration of souls. They eat pork and drink wine, observe no festivals or fasts, and, in truth,—among the masses especially,—have very little religion of any kind which exhibits itself beyond what are called the mysteries, which are confined to the initiated, called “Akal,” all others being called the ignorant, or “Djahel.” An English translation of a Druze catechism, made by a missionary in Syria, was sent to Dr. Wilson, of Bombay, and is similar to the one some time before obtained² in which we find the doctrine of a final judgment to take place when the Christians are victorious over the Moslems; permission to profess faith in the Koran merely for appearance’ sake; the assertion that none can become a Druze whether he professes the faith or not, “for when he dies he will return to his former religion;” that women are to be cared for and instructed in the true religion, and adulterers punished; and that their Messiah, termed “Hamzah,” caused the death of Antichrist at the

¹ Allowable only in case of perfect secrecy. See *Memoirs of Lady Stanhope*, London, 1845. *Three Weeks in Palestine and Lebanon*, 1836, p. 137.

² De Lacy’s *Exposé de la Religion des Druzes*, Paris, 1838. See also Dr. Wilson, vol. ii. p. 71.

crucifixion, while the true Christ ("Hamzah") suggested the "gospels," though the fact was unknown to the Christians, whom they term Nusan, (Nazarenes,) and whom they consider deceived by Antichrist. There is considerable indistinctness, to say the least, if not positive absurdity, in the catechism; yet, with the exception of some very obscene ceremony in their worship, this catechism contains their entire religion, with hardly an exception. They are not permitted to declare their faith to any one. Their most important trait to travellers is their noted hospitality, which characterizes them as a tribe, though they do not in this respect excel all others in the land. In times past they have hazarded their lives and those of their families to protect a stranger from the attacks of their own friends. And this peculiar hospitality, being a Syrian trait, brings to mind the conduct of Abraham,¹ and especially that of Lot,² in their hospitable entertainment of the strangers whom they found passing through their land. It will be remembered that Lot protected the comfort and lives of his guests with the most extreme offers.

This spirit, singularly characteristic of the Syrians, has always existed among the Druzes; and Volney, who visited and remained eight months among them in a convent, to learn the Arabic, and then travelled a year in Syria,³ relates that a few years before his visit an

¹ Gen. xviii. 3-5.

² Gen. xix. 2, 9.

³ Preface to Volney's *Egypt and Syria*, Dublin, 1793.

aga (under-officer) of the janissaries, (the body-troops of the Sultan,) having been engaged in a rebellion, retired among the Druzes. The pasha demanded him of one of the emirs of the Druzes, and the latter demanded him of the Druze sheik Talhouk, who entertained him. The sheik indignantly replied, "When have you known the Druzes to deliver up their guests? Tell the emir that as long as Talhouk shall preserve his beard not a hair on the head of his suppliant shall fall." He was threatened with the destruction of fifty mulberry-trees a day, upon which he depended for silk, until he should deliver up the aga; and the emir proceeded to execute his threat, until a thousand trees were destroyed. Yet the sheik was inflexible. At length the other Druzes, becoming enraged at the demand, sided with the hospitable sheik, and the aga ran away, not wishing to put his host to any further trouble or sacrifice; but he took flight without the knowledge of Talhouk.¹

The Maronites, living as the Druzes do, are nevertheless not so brave, reckless, and daring; and this—acknowledged by the Maronites—is erroneously attributed to the supposition that the Druzes do not believe in a future state,² while the truth lies in the fact that they are of a different race and of different culture from their earliest origin, inheriting the ancient characteristics of the Arab, modified by their local position and political relation. In 1784 they were estimated

¹ Volney, p. 305.

² Ibid. p. 303.

at forty thousand¹ men able to bear arms, or one hundred and twenty thousand in all, and were then more numerous than the Maronites, the latter having thirty-five thousand men, or in all one hundred and fifteen thousand.² In 1840, from the best information, based on the pasha's tax-list, there were but seventy thousand Druzes and two hundred thousand Maronites.³ Such is the character and origin of a people to whom we were introduced the very hour of our freedom from the quarantine-grounds, and who are the most important of the tribes around. A friendly and intimate acquaintance with this people would afford the traveller better access to the surrounding country than would even the friendship of the Sultan. They inhabit, in addition to other places, a large tract east of the Lake of Tiberias, and, north of the lake, with a little exception, as far as the Lebanon, and on the coast to the modern Jebeil, twenty miles north of Beirût.⁴ North of this, however, is the country of the Maronites, who are Latin Catholics, and whose country stretches to the north for forty miles to the Nahr el Kebir, (or great river, —the Eleutherus.) North of this tribe is another mysterious sect, of which little is known, called the Ansarians or Ansariz, whose land, covered with a chain of mountains, extends from the Nahr el Kebir to Antakia, on

¹ Volney, p. 302.

² Ibid. p. 270.

³ "Cairo, Petra, and Damascus," p. 244.

⁴ The ancient and Biblical Gebal, (Ezek. xxvii. 9,) the more modern Byblus, the city of the Giblites. Josh. xiii. 5; 1 Kings v. 18. In the latter place the Hebrew is "the Giblites" גִּבְלִיִּם, though translated "stone squarers." *Vide* 1 Kings v. 32 in the Hebrew text.

the far north. They are of somewhat similar faith to the Druzes, save that they would not believe in the divinity of their Hakim, the third caliph of Egypt, and therefore they have kept apart.¹ Reference has been frequently made to the ornamental horn of the Druzes as an illustration of the Scripture-reference to the horn. But this illustration will be seen to be far beneath the beauty and dignity of the context of various places where the word occurs.² It was the symbol of power and honor, used in this sense *before* Moses entered into the promised land,³ and hence could not have derived its significance from any thing in Syria. Besides, the Druzes are the individuals with whom, so far as history enlightens us, this wearing of the horn originated, and they themselves do not date further back than the eleventh century, as we have seen above. The Maronites, who have worn it comparatively a short time, have copied it from the Druzes. Moreover, the term used to describe the Druze horn is "*tantûr*,"⁴—a very different

¹ The Crusaders, meeting with some of them, slew them; and a historian of that time,—William of Tyre, (lib. xx. cap. 30,)—speaking of them, confounds them with the Assassins, a sect of robbers in Syria, whom probably they imitated by their sudden waylaying, surprising, and murdering their victims. Hence the term in English "assassin," being derived from a word in Arabic, *hassassin*, in common Arabic meaning "robbers of the night," from the root *hass*, with *h* aspirate, signifying, "to kill, to listen, to surprise," and first used during the Crusades for just such a sect called by this name.—*Volney*, p. 261.


² Ps. lxxv. 4, 5, lxxxix. 17, 24, cxii. 9; 1 Sam. ii. 1, 10; 2 Sam. xxii. 3; Job xvi. 15.

³ Deut. xxxiii. 17.

⁴ This word signifies more particularly "the covering," or "the head-covering;" and though there is a term sometimes used in later times similar to the Hebrew for horn, yet the usual and legitimate name is "*tantûr*,"—a word associating with itself the idea of a covering.

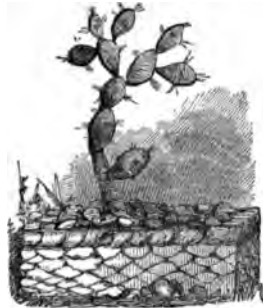
word from that used in the Scriptures, (always *keren*,) which evidently has reference to no ornament for the human head whatever. From all that can be gathered from among this people, the form has not always been the same as at present. It is not used among the men,—which the Scripture-illustration would require. At all events, we should just as soon look among the people for some who wore hoofs to illustrate the Scripture-reference “I will make thy hoofs brass” (Micah iv. 13) as to seek an illustration of the Scripture-horn in this comparatively modern ornament, worn among a comparatively modern people, however convenient and ornamental an illustration it may appear in the eyes of some. We confess that, with others, we have been led to this conclusion contrary to our hopes at first finding something of happily illustrative of a scriptural figure. But, apart from the more beautiful and figurative idea of strength and honor symbolized in the term, I am, from an examination of the present unnatural and painful custom, convinced that it is neither derivative from, nor illustrative of, the nobler and higher idea of the scriptural and figurative reference to the horn.

After breakfast at our hotel, we passed out by the sea-side part of the town for a walk. The harbor is poor; and several small vessels had taken refuge in a little cove, where they were bouncing about at a fearful rate within a few feet of rocks, entirely dependent upon cables and chains, out of stern and bow, tied round the rocks on the shore. The sea rolled in mag-



nificantly against some broken, time-eaten crags, dashing the spray to a great height and making a noise very much resembling that of a distant cannonade. At one place the sea was received into a ledge affording a passage under water opening out upon the shore; and every approaching wave forced the wind through the cavity, creating a hissing noise, and throwing up stones weighing several pounds, followed by a spray of water and with beautiful rainbows.

We turned and walked toward the mission-house, out of the city proper and in the suburbs. Here the tall prickly-pear¹ forms impassable hedges, growing upon the stone walls. The leaves of this plant, armed with groups of hard and silicious thorns, are often from eighteen to twenty inches in length, the thorns being frequently one and a half inches long; and one trunk I measured was thirty-one and a half inches in circumference. The following is a drawing of a tree from nature.

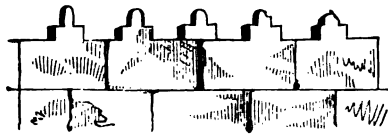


¹ Cactus, *Ficus Indicus*.

It requires considerable skill, especially on horseback, to avoid being pricked in the face or most unceremoniously spurred up by one of these long thorns; and yet, hard as enamel and stiff as they are, the camels, of which I see numbers here, actually manage to eat them without injury.

We passed numbers of women with the shocking veil upon their faces, more devoid of ornament than those of Alexandria, and appearing at times as if they intended it as a preliminary to a game of "blind-man's buff." It is called in the Arabic "mendel." Many of the females are covered with white sheets, having nothing to relieve the ghostly appearance except these brown or black "mendels."

The half-ruined walls are much corroded by age and the salt breezes, and are peculiar in a little ornamental pattern at the top of the wall, being an alteration of the *chevreuil* pattern, thus:—



Rev. Eli Smith—since deceased¹—received us kindly; and, in visiting the school, we passed the graveyard where are the tombs of the missionaries, and among others that of Mr. Fisk, the earnest man of Christ,

¹ January 11, 1857.

whose private letters to a near relative, full of hope and zeal, I had often read, and which are in my possession. It is a flat tomb, composed of some twenty-five rectangular pieces laid together horizontally, with one containing simply,—

REV. PLINY FISK.

DIED OCT. 23, 1825,

ÆT. 33 YEARS.

And there he sleeps, surrounded by the buried children of the mission, whom Mr. S. called missionaries themselves. At a short distance we passed an open door through which we saw about thirty children and some girls, all sitting in the Oriental style on the floor, as was also the turbaned teacher, who used cards a few inches long. They received gratuitous education altogether; and I was told that the missionaries could have as many as they could teach. We left the grounds with the intention of examining them more thoroughly hereafter, and passed into town for some purchases. The bazaars in Beirût, the streets, the merchants, and the enterprise, are much the same as in other seaport towns, and even as in Alexandria. Here is the same little room on the side of the street, having one broad opening serving the double purpose of door and window, the floor of the room being raised about three feet above the pavement. On the shelves of the little room, arranged around *a large mass of colored cloth* in the middle of the floor, are the wares of the merchant. After looking at the shelves, you involuntarily glance at the central, quiet mass on the floor. You

suspect a human form simply from the existence of eyes, which, from beneath an unusual bunch of a turban, are peeping over a huge amount of hair, from the midst of which proceeds a yellow glass handle let into a black stick, four feet long, running into a pipe. You suppose the object has limbs,—perhaps lungs and a heart,—perhaps can speak; though up to this moment he says nothing, moves nothing but his eyes. A puff of smoke lazily ascends; and, encouraged, you ask him in Turkish to supply your wants. The eyes look at you, probably in surprise that any one being a *giaour*, (an infidel,) one who wears “a saucepan for a hat” and has no more hair below his nose than a woman, should presume to speak Turkish. He wakes up at last, and you find he can speak very good English. You attempt to bargain: the price is enormous. You tell him so. He strokes his huge beard, raises his eyes reverentially to the dirty wall overhead, and swears in Arabic that it is very cheap. You beat him down from twenty piastres to fifteen. You tell him that the price is extravagant. He talks loud: you must speak quickly and loud, upon the principle of self-defence. He declares that he would be ruined at such a sacrifice, and gives some reasons. You persevere, and he comes down to ten piastres. You pretend to leave. He summons energy to repeat how unmerciful you are, how cruel, how unfeeling, how ignorant of the customs; but, swearing again by Allah, he yields to the utter ruin you have brought upon his peace and pleasure, declaring he will meditate on the sacrifice for a week. Finally you submit, feeling

some pangs of conscience at your bargain gained at such expense to a "poor Turk." You pay him eight piastres and take your property, feeling convicted of ruining the man, until, meeting your guide, he tells you that the bearded old thief sold the same thing the day before for six piastres, which is the usual price. This is what you may expect in all Turkish bazaars, should you buy a horse or a shoe-string. I have seen the dealers in the Egyptian slave-market sit on their mats for long periods motionless, as if it were necessary to the bargain, and then, when an offer was made, commence a volley of words and gestures,—the procedure being the same in the purchase of a Nubian slave as in that of an orange.

In the smaller shops, as much harangue and storm has been made by my muleteer over the purchase of a pipe as would have "signified" a war between Russia and the Sultan.

In one of the bazaars my friend found some oil-cloth to protect his "pedestals," as he said, from the rain we anticipated on our route south. The cloth is sold by a measure called the "peak," (Arabic, "pik;") and the measure by my English rule was exactly twenty-seven inches,¹ and is the general measure used.

Some of the bazaars are in the European style, which will be generally adopted after a few years. We passed shops where were exposed for sale dried and fresh dates,

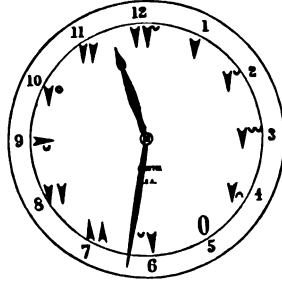
¹ Dr. Barclay, in his excellent work, "The City of the Great King," says (p. 247) that the Constantinople cubit, pik, or drah is 30 inches, and the "builders' drah" of Jerusalem in common use is in length from 25 to 26½ inches. This I think rather under the shop-measure, in which, however, there is no reliable accuracy.

oranges, citrons, pears, (somewhat tasteless,) quinces, (small,) and very fine grapes, very much elongated and translucent, resembling in shape those we find in Rome, pronounced "Peetzutello."

The Arabs bring in the wool of their desert sheep to market in bags, and merchants are here from England and other lands in search of it. A merchant friend from America informs me that he has to examine every sack if he desires to insure the purchase of pure wool without any rocks or pebbles thrown in to increase the weight. Sugar and coffee are brought in by French vessels, the former being white and good at about 10 cts. per pound, and the latter about 8 cts. The English importations are greatest, and supply the cotton-manufacturers in calicoes and white cotton cloths and prints, the latter generally of a coarse sort, but selling at six and eight cents a yard. Their exports consist principally of raw silk, generally selling at about \$1 40 to \$1 60 per pound, and wool, which varies. This spring (1858) the wool has so risen in price as not to warrant purchasers from the American market, though a few months before quite a speculation might have been made. Other articles, such as madder, seeds, and gums, help considerably to make up the balance of exports.

On our way we visited the consul at his office. There we noticed a clock, with a dial containing an inner series of Turkish figures and an external corresponding row of the usual English numbers, as in the sketch on the following page.

But the most suggestive information was gained from



some lettering on the face, which indicated that it was from a Connecticut factory and a genuine "Yankee notion," made for the Syrian market. The figures were a slight improvement upon the usually lean Turkish numerals, and rather more *Turkish than the original*,—as may be seen in the figure 9, which in the Turkish or Arabic is much more like our numeral figure of the same value than the Yankee-Turkish nine; yet the latter is more crescent-like than the figure on the left, which is nearer the usual form of the plain Turkish numeral, improved in the right-hand figure, which may be called the *improved ornamental Turkish*. We noticed that the Arabs and other Syrians at the quarantine who had watches of the usual form had both hour and minute hand set at the figure 12 at sunset, or rather for six o'clock, one o'clock being one hour after sunset, and so on till twelve, which would be considered as sunrise. If they were asked, therefore, the time at noon, their reply would be, "It is the sixth hour,"—meaning the sixth hour after sunrise, or, more strictly, after that twelve at which their watch was set at sunrise.¹ Thus,

¹ "Are there not twelve hours in the day?" John xi. 9.

as in the time of our Savior, the simple method, and the one most natural, of reckoning the hours from sunset and sunrise, still obtains the ascendancy, and reminds us of the constant references in the Scriptures to a similar method.¹ The distinction between the night and the day hours is the same that is made in the fifteenth verse of the second chapter of Acts, where the day-hour is mentioned as "*the third hour of the day*;" and in the twenty-third verse of the twenty-third chapter the same hour at night is called "*the third hour of the night*."

The complexion of the Syrians is lighter than that of the Egyptians of the same class: it may be said to be that of the brunette slightly shaded. The color is hardly describable in that class of the peasants who are generally exposed: the other classes being much fairer. Some of the females we suspected of staining the eyelids black, as they did in Egypt; and, watching one girl of about fifteen years of age, I am certain that she had thus dyed the under eyelids, and afterward found that it was performed with a little brush and upon the edge of the eyelid, to give it, as one informed me, "an almond shape." But large eyes are considered beautiful; and the little delicate black edge, when neatly made, did not appear to us otherwise than ornamental,—at least, not less so than the best style of painting applied in our own land to the cheeks. The eyes of

¹ Matt. xx. 3, xxvii. 45, 46; Mark xv. 25; John i. 39, iv. 6, 52; Acts ii. 15, iii. 1.

the Orientals are now and were anciently considered the chief charms of a beautiful face, as numerous classic references prove: hence the reference to a necessity, on the part of those ladies liable to the perils of beauty, for a "covering of the eyes" similar to that which Abimelech afforded Sarah when her eyes nearly proved to be the occasion of his ruin.¹ In 2 Kings ix. 30, where Jezebel hears of Jehu's coming, the literal translation is, "which Jezebel hearing of, *put her eyes in paint*,"—dressed her head well and looked out at a window.² So also in Jeremiah iv. 30, painting the eyes is a part of the toilet in the adorning of a coquette for her lovers. And yet a word in that passage seems to indicate that the operation was sometimes painful, as I find both here and in Egypt to be the case where a young girl not practised in the use of the antimonial powder carelessly gets it into the eye. It is said to scratch or "tear the eyes;" and hence I sup-

¹ Gen. xx. 16.

² And for this reason I cannot but think that the translation in Solomon's Song iv. 1, where of his bride he says, "Thou (*hast*) doves' eyes," should be, "thou hast eyes like doves,"—not the little eyes of doves, but like doves themselves; that is, beautiful, innocent, and gentle. The Hebrew has it, "thine eyes doves," there being no construct form to exhibit any thing more. Besides, the same form is in the same verse translated "thy hair [is] as a flock of goats." Why not say, "as the hair of a flock of goats"? Again, in the second verse, "Thy teeth [are] like a flock of sheep." The form being precisely the same, it would require the translation to be "the teeth like those of a flock of sheep:" if not, eyes should be represented not as the eyes of doves, but as the doves themselves, just as in the case of the hair and the teeth. So in Song v. 12, "As the eyes of doves by the rivers of waters, washed with milk, [and] fitly set." In the original it is "eyes like doves [*keyonim*] upon [*al*] the rivers of waters, washed in [*ב*, *be*] milk, set in fulness," (*מִלְּאֵת*, *milleth*),—i.e. large.

pose the expression in Jeremiah, "Though thou rentest thy face [Hebrew, "rentest thine eyes"] with painting, in vain shalt thou make thyself fair." It is a very interesting fact that among the Abyssinians, who have many customs evidently obtained from the ancient Hebrews, there is a practice of painting the eyes with a preparation of "stibium, or black-lead" powder, mixed with a little soot, and put on with a small pencil, which they call *blen*. They believe it to be a great preservative of the sight; and the paint is in their language called *cuehol* or *cohol*,—a word which has been in use from time immemorial, and exists in several Eastern languages. It is singular that the very word used in Ezekiel xxiii. 40 to signify "paintedst," in the sentence "for whom thou . . . *paintedst* thy eyes," is, in the Hebrew of the Scriptures, "for whom thou didst use the *cohol* for thine eyes," the word being in the same form as that in Abyssinia given to the paint, as if both the use and the name were relics preserved through centuries to the present day.¹

¹ Whence the Greek *collyrium*, as it were *cohollyrium*. The Arabic word *el cohol* still remains in the Spanish language, where there is a proverb, "*El polvo de las ovejas el cohol es para el lobo*," "The dust which the sheep raise is a collyrium to quicken the wolf's sight."—*Hist. Ethiopia Ludolphus*, folio, London, 1682, bk. i. ch. vii. p. 32.


CHAPTER IV.

INTERESTING MISSION-SCHOOLS—DEPARTURE FOR THE SOUTH.

TO-DAY we received our "*tezkirah*," or passport, for which we pay six piastres (twenty-six cents) apiece. This paper, though seldom called for, is yet a safeguard, making the Government responsible in case of our injury or robbery.¹ This was preparatory to our de-

¹ It is as long as a foolscap sheet and more than half the width, printed in Turkish, having in an oval piece at the top "Traveller's Tezkirah [or passport,]" with a flourish; then, half-way down the paper, the statement of intent of the traveller, his permission and his name, which in my case was without any title whatever, and the first syllable so spelled in Turkish letters (similar to Arabic) that it could be pronounced with four different sounds, according as it was read in Algiers, Egypt, Arabia, or Syria, the Arabic having a different peculiarity in the different places, so that the otherwise excellent Arabic Grammar (Algerine) of Bled de Braine has to be repeatedly corrected for Syria. The blanks of the *tezkirah* for date, name, and appearance are filled up in most shocking letters without vowels, (points,) and finally closes with the Beirût seal,—a mere circular blot near the bottom, with the fact stated of its being "done at Beirût." On the left margin are two parallel columns containing items of "description," giving your "complexion," "size," "beard," "mustache," and *kuz* or "eye,"—by which it is seen that two-fifths of a man are made up of his beard and mustache. At the top and bottom is the Italian word "*numero*" in Turkish letters. All that is manuscript is written so rapidly and in such a detached state that it appears impossible that any but officials could decipher it. I obtained the aid of a resident of Constantinople, and, though well acquainted with the Turkish, he found some difficulty in deciphering it. The Turkish is in all respects, however, less difficult to learn than the Arabic and less subject to exceptional rules. The *tezkirah* is evidently a copy of the European passports.

parture, and at the advice of the missionaries, whose grounds we proposed this evening to visit. After considerable preparation at our hotel and some noisy words in Arabic,—without which no enterprise, however inconsiderable, is performed in these parts,—we set out, with a servant and a lantern preceding. With many painful apprehensions from the formidable prickly-pear-thorns threatening us in our night-walk through muddy, narrow, and slippery lanes scarce eight feet wide, over loose stones and with much fear lest we should leave some portions of our eyes upon these thorns, we approached the mission-house, (the former residence of Rev. Eli Smith,) having two beautiful and tall cypresses, with other shrubbery, before the door. We visited the seminary near at hand, and, entering the parlor, found a number of young ladies and children sitting around or near a centre-table, sewing and embroidering little flower-patterns. It was the accomplished recreation of the evening, the day's regular pursuits being at an end. There were at this time about twenty females, pupils of the seminary, taken from various families, some of whom were able to support their daughters; yet all receive gratuitous education and boarding, they providing their clothes. A number were sitting *Orientally* on the floor,—so far as we could guess, being inclined to think we have seen young ladies (not in mission-schools) sit so before company in Egypt. They learn to read and write the Arabic and the English correctly. A young miss of fourteen read an excellent composition in Arabic on the "Atonement." A composition in English of one



of these young ladies which I examined was neatly, correctly, and methodically written on the subject "Hope." The teacher, Dr. —, promised me a copy,—which promise he has not yet fulfilled. In the recitation-room I found diagrams on astronomy of the highest order, though not with modern discoveries, and somewhat incorrect as to some other impressions, but which with a good instructor would, on the whole, be very satisfactory. In one room I noticed a seat for some of the girls, which was raised about five inches, and sufficiently broad for any Oriental predilections in the method of sitting, the desk being fifteen inches high.

In review of all, the impression is most favorable. These young native girls are fine-looking, intelligent, docile, and gracefully dressed; for, despite that awkward horn goading my memory, the native dresses of the higher classes are very rich, varied, and appropriate. I was not fully prepared to see so much of refinement mingled with the native nobility of appearance which unquestionably forms a feature of Syrian beauty. Some exceptions must be expected and placed to the score of their own ideas of propriety. It was only this morning that we were for a moment arrested in our admiration by the sight of a well-dressed Syrian lady riding after the manner of the gentlemen; nor is this the only time in this land that we have seen females in a similar position on horseback; and yet this lady was evidently a "famous" rider,—quite at ease, quite gentle, and of "the first families." But these young ladies have their primitive ideas evidently greatly benefited by instructions.

They are graceful, of calm, open countenance, with an impress of most perfect self-possession, dark eyes, very little color, unless that may be called color which is such a combination of white and Oriental brunette as to be neither, and only imitable sometimes in painting. Dr. De F., of the mission, described them as loving to write compositions, cheerful, quite as playful as the American girls and more orderly and submissive; some rather inclined to deception, despite the countenance, which cannot always be read. Some of their names are singular, though musical, and, with the names of several boys added, they read thus:—Phefen, spelt *Fiefun*, meaning Phebe; Khazmah, a Druze girl; Lulu, meaning a pearl; Khushfeh, a young lady from Mount Hermon,—her name means gazelle; Saada, (prosperous;)¹ Miriam, from Mt. Lebanon. The boys' names are such as Phares, (horseman,) and Hassan, a Druze boy; Russalan and Shakir, (a thankful person,) both boys. Some drawings and writing of several of the young ladies were exhibited, some of which were decidedly artistic; and one of the artists was from the wildest of the Lebanon ranges and tribes. Until lately, teaching young ladies was uncommon in Syria; and it is gratifying to know that many send daughters to the schools who have hitherto utterly refused to do so. This we should judge was the High mission-school of Syria, and

¹ These young ladies since I visited the institute have been married, generally preferring Franks to natives; and such preferences have been gratified in more than one instance. One has married lately a Syrian of excellence, in public office. I have had the pleasure of hearing from them lately (Sept. 1858.)

deservedly the model school, as far as appertains to the education of females both as pupils of Christianity and of literature.¹ We may be able to account for the fact that some professed Christians take so little interest in foreign missions and that others would like to slander that which is so opposite to their own tastes and characters; yet we are surprised that some, whose acquaintance we cherish, as men of science and as philosophers, are so slow to appreciate the victories which these establishments are achieving in favor of science and civilization, even if no other object were attained. And yet several with whom we have travelled have spoken disparagingly of mission-operations from which they have acknowledged great aid in their examinations, not only from the missionaries directly, but from influences which have penetrated many wild tribes and places even untrodden by the foot of the missionaries, and upon which influences these travellers have lived as upon a capital, without which they would have had to retire from their investigations.

Before our arrival, there had been no rain for months; and all, feeling the need, began to put up prayers, Mus-sulmen included, whose little prayer-flags, as I was told, waved quite freely from windows and posts; and, as we have a deluge rather than a rain, our Moham-medan friends take all the credit.

¹ Many will rejoice to know that the school which was discontinued, amid many regrets, soon after the death of Dr. Smith, in the spring of 1857, is to be renewed under the care of two ladies from New England, who are expected to take charge of the seminary in the spring of the approaching year, (1859.)

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Last night, after midnight,—one o'clock,—I noticed the thermometer stood at 54°, and this morning (Dec. 10) at eight o'clock it was still at 54°, the difference not being one-fifth of a degree. At twelve it was at 58°, and at six, 54°, showing what slight variation there is in the temperature. This we found to be the general result of all our observations, taken at the same place: the exceptions are few. Being reminded that the Feast of the Nativity took place at Bethlehem on Christmas Eve, at which time there is a better opportunity of seeing the people than at any other time, we immediately decided to leave for Jerusalem. Meeting our old friend Zadoc Levi, we were soon in conversation as to the best method of traveling to Jerusalem on a route suggested to us by our missionary friends. We told him that our contemplated guide charged us six dollars a day for two, including every thing. "Auch!" said Father Levi, in his German dialect, in which he always spoke to us, at the same time putting his hand to his aged beard, and thence to his head, as if he had been seized with a violent neuralgia: "six dollars! six dollars!"

"Well," said I, "what's to be done? We can't help the matter: we can't get any one else."

"Yes, my friend will go for two dollars a day. Come with us."

In a few minutes we were in the Jewish house, and, sitting on the divan, we entered into an inquiry. The man promised to take us, providing horses and food, which was to consist of cheese, bread, and eggs, a fish now and then,—perhaps some chicken,—water, &c. We

were to have all our baggage taken; he was to cook for us, and to travel every day save Saturday,—the Jewish Sabbath.

“Ah! there it is. We can’t travel on Sunday, neither will you rest then.”

Yes, he would, and would wait for us at Jerusalem, and then return with us, as he lived here.

Levi was to give us an answer at one o’clock whether he would accompany us or not: so we parted. “Verily,” thought we, “this is the plan.” Soon after we met our Arab friend Dahan, whom we called Hanna. We told him of the interview, and promised to decide at one o’clock, at which time he was to call. Now, Hanna is apparently as fine a fellow as ever wore Arab trousers,—genteel, dignified, obliging, intelligent, and patient, which last trait we afterward found existed in excess; but we did not feel like losing him, and he was equally disinclined to lose us.

At the time appointed both arrive. Hanna leaves the room, after introducing our Jewish guest. Father Levi takes his tobacco, and, sitting down, commences, continues, ends; and the result is that neither Father Levi nor his friend are inclined to leave till Monday. Now, we must be in Jerusalem on the evening of the 24th, to attend the festival at Bethlehem, five miles beyond. If we go with them we must keep two Sabbaths,—which we could well afford to do, only that we must be in Bethlehem at the festival; and though we should like to travel with two Israelites in their land, yet we state the case and decline. The old man then bids us farewell,

heartily hoping to see us at Jerusalem, where I am to meet him at his house, upon which we exchanged the genuine Hebrew salutation, even now in use, "*Peace be with you,*"¹ and parted to meet at Jerusalem. And now we depend upon Hanna, said to be a capital guide, well acquainted with the country and the Arabic,—his native language,—educated in English schools, recommended by the missionaries and the consul, and furnishing every thing to protect us and to make us comfortable. He is called in; and, after a little further bargaining, we write out the contract, to which he agrees. In our condition we say nothing of arms as protection against the wandering Arabs, he asserting that "there is no need, as the country is peaceful, and he had travelled with some one who had no use for them."

"Very well: if you get slain, charge it to yourself, Hanna, and we will say nothing about it. But carry one gun, as we need it for shooting birds for examination and drawing." To which Hanna agrees, receives one thousand piastres for the outfit, and, giving a receipt

¹ Judges xix. 20; 2 Sam. xviii. 28. The former is "peace to you," the latter simply "Peace." The phrase used among the Hebrews in Palestine is almost precisely that of Ps. cxvii. 8:—" *Shalôm behâh,*" Peace be in you. The Turkish is *men sabâch auchâr*,—good morning; or, *meseek auchâr*, good evening; the oral proper, "*Salam alâke,*" peace to you, or *Salam alâkoom*, peace to you, (plural;) and the genuine familiar How d'ye do is "*Kiphâ-lak,*" to which you may answer *Teiyeeb*, which, though simply meaning good or very well, seems to answer more to the ordinary and rather vulgar "first-rate," heard in some places in our own land in answer to the same question. The author's knowledge of the colloquial Arabic is not sufficient to verify this; but, having heard these terms frequently used in these senses, he has received impressions which lead him to think this correct. Above all, the Hebrew phrase seems most natural, in which we perceive the salutation of the past.

with his name affixed in English, promises to sign the contract at the consul's office to-morrow; and we dismiss him, to spend his last evening with his family, as we expect to need his services until next March. So we introduce Hanna as henceforth our dragoman or interpreter, the guide and head of our little troop.

The next morning we intended to start, but we waited in vain for Hanna; and, as nothing could be heard of him or his preparations, we determined to look for him after breakfast. At the table we heard of a curious superstition said to exist among the Lebanon Syrians in reference to the native students in English schools. The English, it is thought, take a daguerreotype of the students coming from Syria; and, when they return, if they change their religion and go back to the religion of their country, the picture becomes black, upon which the English stab the picture, and the man whose likeness it is drops dead, wherever he may be, walking, standing, or sitting. Another superstition is associated with the English shillings, which, it is supposed, if they are taken will be lost again, and the shilling be found in the purse of the Englishman.

I took several bearings to-day from our hotel top, among which was one of a peak lying toward the southeast, pronounced Kennàzi: it is very prominent,¹ and is near the head of the Beirût River.² This peak forms

¹ Its magnetic bearing from the hotel top is S. 60° 15'. Spelt Kuneiyiseh on the map; but I give the Arab pronunciation, simply because it is easier. Jebel Sunnim, N. 84° 15' E.

² See the map.

a very important mark. It is the grand outpost at the foot of which the direct road running east from Beirût ushers the traveller into the great valley of the Bûka'a.¹ This valley, between the two ranges of Lebanon on the west and Anti Lebanon on the east, forms the ancient Cœle Syria, called in Greek *cœle* or hollow,² from its depression so much resembling a hollow between the two high ranges. Running northeast of this peak, it widens until at Baalbek, twenty-five miles E.N.E. from Kennàzi, it attains its greatest width,—about sixteen miles. It contracts at a distance of thirty miles beyond Baalbek; and sixty miles northeast of Jebel Kennàzi it becomes very narrow in that part where the two Lebanon ranges terminate. Thus Cœle Syria, between the mountains, presents somewhat the appearance of a flat canoe running to a point about twenty miles south of Kennàzi, and there terminating in the Wady et Teim, at the foot of Mt. Hermon, (called Jebel esh Sheikh, or Mount of the Governor.) Mt. Hermon bears about 20° to the east of south from Beirût, though I could obtain no sight of a ridge from the hotel which could with certainty be recognised as that of Hermon; and my impressions are formed from an admirable position afterward gained in the interior, north of Lake Tiberias, compared with the bearing of a position visible from Beirût. Mt. Hermon is a ridge terminating somewhat abruptly on the southwest and running irregularly northeast, a careful drawing of which

¹ The word signifies "the valley."

² Κοιλος.

in its outline will be given on another page. At its base commence the rills which, fed from the melting snows of the mountain, run a little west of south about twenty miles and empty into the little lake of Huleh, the Biblical "*waters of Merom*,"¹ from whose surface in after-time some fine ducks were obtained for our dinner. This little triangular lake, about three miles long, on its northern border is contracted to a southern angle pointing toward the Lake of Tiberias, from which it is about ten miles distant, and connected with it by the Jordan. Hence the true head-waters of the Jordan are to be found at the base of Hermon, which lies about S. 25° E. from our hotel.²

This valley of Būka'a is in the Arabic a different word from Baca, having a guttural third letter not in that word, with which it has sometimes been confounded, and which occurs in Psalms,³—"who passing through the valley of Baca make it a well,"—where the signification is beautifully expressive of sorrow turned to joy. The word *baca* originally signified neither "weeping" nor "mulberries," as has been supposed to be the meaning in this passage, but simply "distilling in drops," just as the same form in the Arabic at present signifies. This

¹ Joshua xi. 5, 7.

² The beautifully-engraved map of the Hauran, by Mr. Porter, (*Five Years in Damascus*, London, 1855,) entirely omits Kuneiyseh by name, and has run the ridge of Hermon too much to the north of east. The true course is about N. 70° E. On Robinson's map, by Kiepert, Berlin, 1857, it is more nearly correct than in any other, being N. 60° E.; but Porter has it N. 40° E.,—at least 27° too far north in the course of the ridge.

³ Psalm lxxxiv. 6.

seems to be the radical meaning.¹ But the desolate spirit, distilling its sorrows out in tears, suggested to the Oriental imagination this term to describe “weeping;” and tears being the drops distilled from a sorrowing heart, they were adopted as a secondary meaning of Baca. The mulberry-tree when bruised or pierced always distils its sap out in drops,—a fact which is familiar to many. This would naturally suggest the idea of tears; and hence the term would descriptively be given to the “mulberry-tree,” as is the case in 2 Sam. v. 23, 24.² Thus the sentiment appears to be, “Happy are they who, passing through the humiliation where weeping abounds, yet can make sorrow a source of refreshment.” The various meanings are doubtless all derivative from the original signification given above.

In this valley of Būka’a the castor-oil bean is cultivated; and I am told that, cold-pressed, the oil is used not only for burning, but also as an accompaniment with some kinds of vegetables. Some was presented to me at a little village to the south of this,—which I used upon my boots, never imagining that it was intended to be eaten.

¹ Fuerst. Concord. Vet. Test., Leips., 1840, and Gesenius, *in loco*.

² In the Psalter (Common Prayer) the translation “vale of misery” scarcely conveys the meaning, save as an inference.

CHAPTER V.

ON THE WAY TO SIDON.

IN passing through the streets we found Hanna. He excused himself on the ground of not being able to furnish mules, but promised to get all things in travelling-order to-night and start to-morrow; and so we turned off to pay a last visit to the mission-grounds.

Rev. Eli Smith informed us that when he came to Beirût, in 1826, the population, with the suburbs, was only 5000; but it had since increased, having 15,000 in 1839,¹ and 30,000 in 1856. This includes the suburbs. In the missionary burying-ground there were eight or nine little tombs of missionary children and one grave without a tomb, all lying side by side, and all of children under ten years of age. Lieutenant Dale also lay buried there. An attempt was made to remove his body; but, as it was about to be put on board, the French sailors made some superstitious opposition, and it was returned, and here it lies.² Here also is buried Lieutenant Molyneaux, of H.M.S. Sparta; died October 4, 1847, aged 25. He died in Palestine, whilst prosecuting his researches. There are about one hundred graves,—

¹ Kinnear's *Cairo, Petra, and Damascus*, p. 241.

² The wooden head-board contains his age, so miserably carved that no one could tell whether it was 56 or 36.

perhaps a few more; and this little yard of less than an acre is valued at two hundred and fifty dollars, being so near the city.

At the ends of the arched piazzas netting was stretched over the opening to prevent bats from entering in the evening, as these creatures, not satisfied with ruined buildings, become a source of great vexation to the inhabitants.

Our friends, who have been long residents, informed us that we should have fair weather for our start on the morrow, as the wind was from the north, and at the present day, as in the time of Job, it invariably brought fair weather: so that the opinion exists even at present that "fair weather cometh from the north,"¹ or, as it is in the original, "the golden *weather* comes from the north." And so we have found it come to pass that the clouds of the golden hue always followed upon a north wind and indicated a clear day, and, as in the times of the Savior, we could always say, when it was evening, "It will be fair weather, for the sky is red."² In this respect the meteorological facts are the same as they were two thousand years ago.

After supper the young Syrian girls entered the parlor, and were soon engaged in their evening work of sewing and embroidering as before. They were remarkably agreeable, graceful, and sensible. After a short season of conversation we were invited down to prayer, which is always in Arabic, as the servants have a preference for their own language. The services occupied the earliest part of the evening, in anticipation of the drowsiness

¹ Job xxxvii. 22.

² Matt. xvi. 2.

of the youngest of the circle,—a plan quite desirable in many families at home, where the signal for evening worship seems to be the utter inability of the greater portion to enjoy it, and where their worship may justly be described as the “fag-end of devotion.” The greater part of the number were seated around a long table, with Dr. D. and Mrs. D. at the head and foot. All read in Turkish a portion of Scripture, from the old Arabic servant in turban and Turkish trousers to the smallest in the circle, and, after a few words from Dr. B., they were led in prayer, nearly all kneeling. One of the young ladies at the table wore what appeared to be, in the light of the candles, a scarlet velvet cap, something similar in style to that worn by “the young Bethlehemite” opposite the title-page of this work, though smaller and plainer, and around the lower border of which was bound a scarf of white silk figured with colored flowers. She had on a bodice of purple or dark-blue velvet, trimmed along the edges of the partly-open front with a rich pattern of black gimp, and within this little encasement was a delicate “barriade” of filagree-work apparently of lace. The remaining dress, or skirt, was of a dark brown, but more in accordance with English than Oriental style, from which we supposed that the seminary rules suggest some alteration and the tailoresses obey.

In addition to the above dress, the generality appear in a sash or girdle around the waist, some of which are very handsome and costly and arranged with care. This young girl—probably seventeen—had dark eyes, eyelashes, and hair, (the latter came down in waving

tresses over her shoulders;) and she sat there, with a fine forehead and womanly expression, and with such intelligent self-reliance upon her features, not an exception to, but a fair specimen of, her race. (The name of the young lady above described was Lulu,—in Arabic, “the pearl.”) Children not older than seven read fluently in the Arabic version of the Testament, exhibiting an accomplishment which all have acquired under missionary tuition. In the after-employments and amusements of the evening they exhibited a lively interest; and we had the pleasure of joining them in singing, to one of their Arabic hymns, a tune well known at home. They seemed interested to know that in America there was a similarity to their customs and accomplishments even in song, and were much pleased that they could hold a promised correspondence with us.

A suggestive little incident was communicated to me by Dr. D. as occurring in connection with a school for boys established some time since by Mr. C. in this region. The boys were invited by the Principals to present, after the holiday, a composition written on the manner in which it had been spent. A young lad of good family, Hassan by name, brought in substance the following narrative. Finding the vacation of an uncomfortable length to be spent at home, he determined on a visit to the mountains (of Lebanon) to the family of a sheik, to whom he was connected by relationship. The sheik received him in court with much attention, and commenced inquiries as to the missionary school.

"My son, what do those men teach you at that Christian school?"

"Oh, why, I learn philosophy and arithmetic and English, &c."

"Yes, yes; but what *religion* do they teach you? What does Mr. C. teach you? for I hear they teach religion."

"Why, he teaches us to love and obey God, and that Jesus Christ is his Son and came into the world to save sinners."

"And what about Mary? Don't they have pictures?"

"He thinks there is such a one, in truth, as the Virgin Mary; but he don't worship her, nor does he have any pictures in the chapel, or any thing of that kind. Nor does he pray to saints: *they can't do any thing.*"

Now, while Hassan was thus talking, the Greek Catholics and Maronites were there also in the same room paying a visit to the sheik; and they, taking affront at Hassan's speech as irreverent to their gods, were about to depart. But the sheik invited them to sit, remarking that they "*might as well hear it through.*" And thus they had to remain and hear the sermon which Hassan, although a child in age and divinity, was nevertheless thus adroitly preaching against errors in a place to which the missionaries themselves had no access. Thus the diffusive power of good is exhibiting itself every year over this country

through numerous channels scarcely ever recognised or appreciated save in the aggregate result.

After leaving, we passed through the dark, narrow lanes, made darker by the overhanging prickly-pear, rising from the walls several feet overhead, and yet occasionally protruding a leaf armed with its thorns almost into our faces. It bears a fruit somewhat in shape like the banana, though red and smaller, appearing after a bright yellow blossom; and the Arab will sit down in the market, swallow a dozen or two as if they were oysters, and then, as if mindful of the safety with which he has passed the peril of strangulation, exclaim, as he rises, "El ham du Allah!" (Praise be to God!) and sail off as if he had only taken in a freight of two ounces' weight.¹ This habit of using the name of Allah is almost universal, even on the most trifling occasions; and though expecting it from what I had previously heard, yet I did not imagine the extent to which it prevailed. The habit is by no means modern: it can be distinctly traced for centuries back, not only in blessing, but in cursing. Amurath, the sixth king of the Turks, having been most decidedly beaten by the Christians at the siege of Belgrade, and perceiving that his army would be utterly helpless before another attack, invited the ambassadors of the Christians

¹ This habit is noticed by Kinnear, p. 302, who says that the large amount of fruit eaten raw is surprising, such as the *kooseh*, a small pumpkin, three inches long, the *bumiyeh*, the pod of the *hibiscus*, and the *badingan*, the fruit of the egg-plant, each good when cooked. Yet we have eaten the prickly-pear and have seen it eaten where neither of the others were known.

into his camp, and, with a hypocritical pretence of power and a blasphemous assertion, threatened, if they did not yield, to retire to his home and return again, bringing *God himself* with him not only as a spectator of his valor, but as an aid to him in his vengeance.¹ This was in A.D. 1443; and before and since, this country seems to have been a place where the sacred name and titles of God are freely used on any occasion of pleasure or of madness. It has not been altogether confined to Mohammedans; for as far back as the seventh century, during the siege of Cæsarea under Amru, a *Christian* spy, rising from a camp-fire in the Moslem army, trod on his own robe and stumbled, at the same moment expressing his vexation in an oath, "by Christ!" He was thus immediately discovered to be a Christian and a spy, and was cut to pieces by the Mohammedan soldiers around him.² It is reasonable to suppose that in the time of the Savior swearing was just as common as in after-times; and hence the appropriate injunctions in various passages against immoderate and irrelevant swearing.³

In the morning Hanna appeared with the news that the mules and horses were ready; and nothing but the packing of baggage prevented our departure. So,

¹ Knolles's *History of the Turks*, p. 266.

² Ockley and D'Herbelot, quoted by Irving, "*Mahomet and his Successors*," p. 193.

³ Matt. xxvi. 74. Peter's "cursing and swearing" is a proof of its prevalence. The commands are contained in Matt. v. 34, James v. 12, and other places.

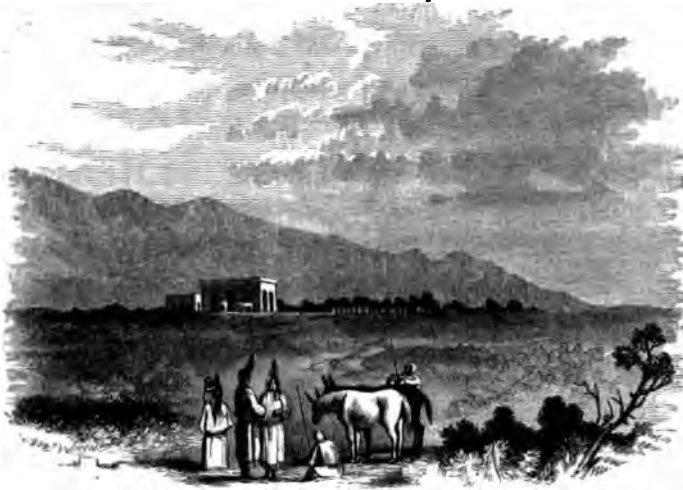
Providence permitting, we reach Sidon to-night. From the balcony we perceive seven or eight mules and horses, and a little company helping to pack and increasing the noise and bustle, without which not even a funeral in this country can be "performed." After having been roused at six o'clock or before, and our toilet made in the utmost haste, with the expectation of immediate departure, hope is deferred until twelve minutes after nine, when we leave the yard duly mounted, my friend and myself, with a new and very incomprehensible companion, purporting to be an Italian, and Hanna with Nicolo,—the same Nicolo who was our cook at quarantine. Some of the Arabs are in advance, and some follow with the baggage, consisting of tents, tables, chairs, "kitchen," and a little shopful of crockery, carpet-bags, and other minor bodies, the names of which came to light only after days and weeks of travel. Our Italian friend speaks a poor Italian, a few words of French, and a strange-sounding Arabic. He has come from Egypt, where he has been engaged in some trade for years, which we learn from some fragments of French on his part and what must appear to him as wrecks of Italian on ours, accompanied by smiles and signs. He is armed with a double-barrelled gun, two pistols, and what else I know not; but the rest of us have nothing but the handles to our fists to fight with in case there should be occasion for any such excitement. Passing beyond the suburbs, we cross the red sand-hill on the right of the view of Beirût, which we were told was travelling at the rate of several feet

per annum toward the sea, being blown thus by the winds. Sometimes the air is so filled with the particles as to obscure the sea-view; and thus, little by little, it is marching along.¹ The track runs southeast by east, and appears like an ordinary road, forty feet in width, well trodden by mules and camels. On our left are the mountains of Lebanon; and, in less than an hour's walking from the town, we see near the base of the mountains a little pine grove, composed of young trees which have branches like those of the apple-tree, with pine-leaves, or "tags," and generally from fourteen to fifteen feet in height. The grove is apparently only a few hundred feet in length, called "Hursh Beirût," and is said to have been planted by Fakir ed Din, of whom we have before spoken. Yet extensive pine forests are said to have existed here, running up to the mountains, in the twelfth century, nearly five hundred years before the time of Fakir ed Din.² At a little more than an hour's ride, or rather walk,—about two miles and three-quarters,—from our hotel, the scenery appears as in the view on the next page.

At the little house, or khan, twelve or fourteen feet high, our road closes up into a mere horse-path, and on the right we have a distant view of the Mediter-

¹ Dr. Robinson speaks of the encroaching of the sands upon the land south of this; but the wind that would drive the sand in at a point miles below would have the effect to force the sand out at this point above, from the curve of the coast. The inhabitants appear to be of the same opinion, that the hill is moving to the sea at this point.—*Bibl. Res.*, vol. iii. p. 435.

² El Edrisi Geog. Univ., Paris, 1836, 4to, p. 355. Rob. Bibl. Res., vol. iii. p. 436.

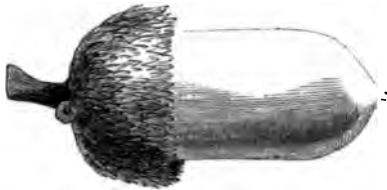


VIEW SOUTH OF BEIRUT.

anean. Here we make way for two camels. They deliberately bite into the leaves of the prickly-pear, and crush them in their mouths as though the thorny fruit was bread, caring as little for the terrible thorns as for the wind. I shuddered when I saw the fragments moving up and down in their mouths. A little after an hour's ride from Beirût,¹ the blue streak of the Mediterranean could be seen in a direction south-south-west; and in about half an hour we turn suddenly to the right, meeting the first olive-grove, of fourteen trees, near a little stream four or five inches deep and about three feet wide. This is our first rivulet; and, though dry in summer, it nevertheless bears a name just here quite common, pronounced Shwàyfert, though

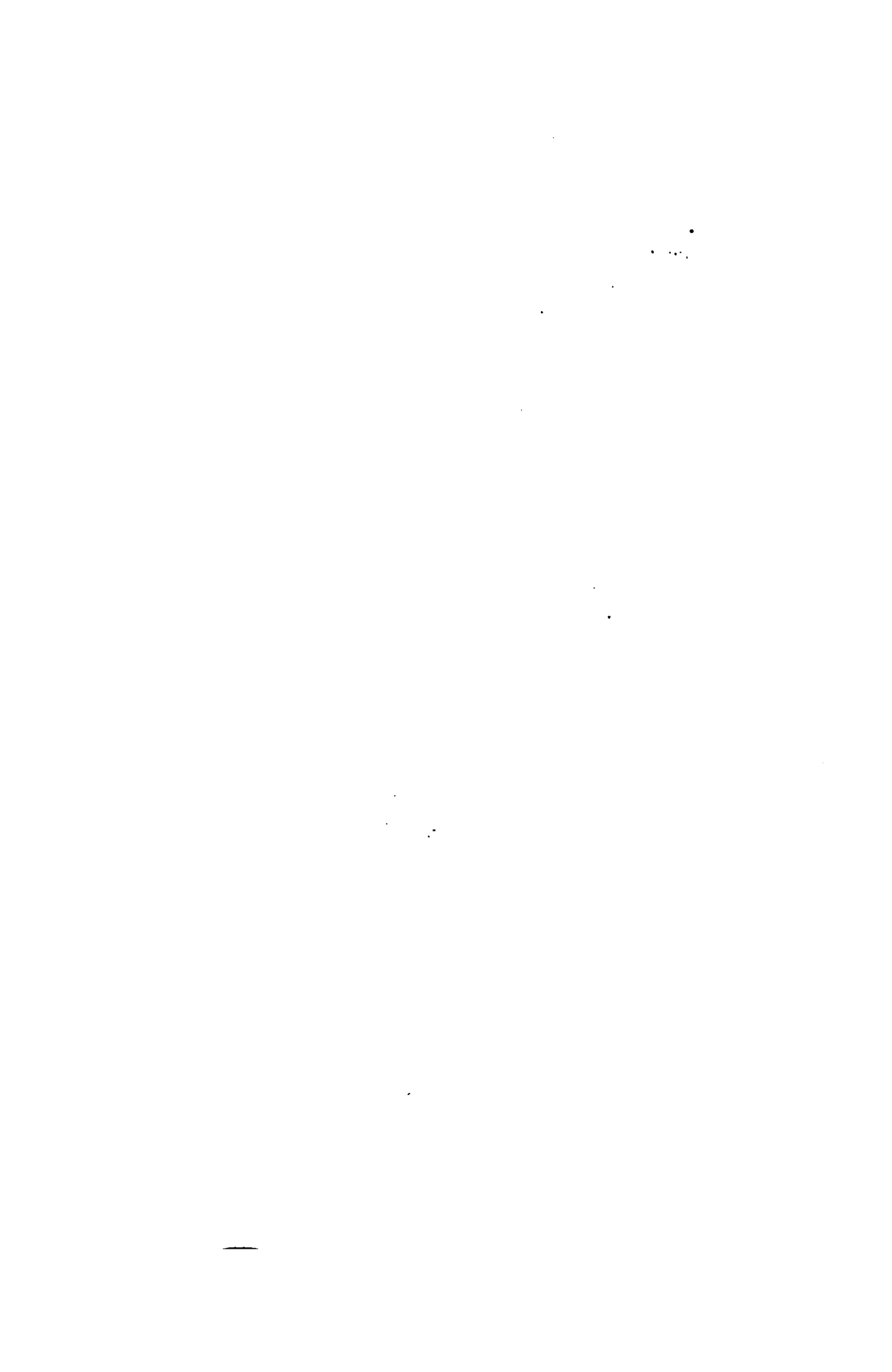
¹ Which we lost sight of fifty-five minutes after leaving the hotel.

spelt Shuweifat on the map; the same name is given to the valley down which the rivulet runs, and to a village built on two ridges of the flank of Lebanon, nearly due east of us, and to the grove at the base of Lebanon, which is the largest olive-grove in Syria, nearly four miles long, so thickly planted that no ground can be seen between the trees at this distance. The pine and the olive are thus far the only trees which we have met, excepting a few of the singular kind of oak which we first saw in Beirût, and which averages in height about sixteen feet. It is an ever-green, bears leaves both broad and narrow on the same tree, the latter, when young, armed with small thorns, and the tree bearing an acorn of size and appearance as annexed.¹



The Lebanon flanks generally present a gray appearance, from the want of verdure, and perhaps from the nature of the basis-rock, which is light-colored limestone; and hence, most probably, its title "Lebanon," "white," or "gray," is derived, more from the natural color than from the snows, which exist even in summer, and are brought to Damascus and other places to cool the wine and more necessary articles of diet; and, though the ther-

¹ *Quercus Gallica*,—called "ruffle-cup" acorn by the Franks.





BIRDS OF PALESTINE, from nature by Prof. W. S. Coburn.

mometer to-day at twenty minutes past eleven stands at 72° in the sun, the snow is quite apparent on some ridges of the mountains, though scarcely so general as to give a name to so large a range, by far the largest proportion of which presents the gray appearance, but no snow, though this is December. We now approach the sea-shore. The soil heretofore has been of a reddish cast and sandy, but the late rain has somewhat hardened it, and the road is firm; and, though the rays of the sun are unusually warm, yet every thing in landscape and sky, and in the long lines of curling surf breaking in so uniformly beautiful upon the smooth shore, and in the pleasant breeze waving the oleanders and shrubbery, even now in bloom, by your side, makes up such a perfect whole in its fragrance and beauty that it seems created for unalloyed enjoyment.

Near the ford of the little rivulet we passed our first water-course,—the Arabic “wady.” Such a course, or wady, is known by an immense number of small round stones, generally gray, six or seven inches in diameter, lying in the course the water takes when the channel is full. At some places they remind us of the stones piled up in our city streets preparatory to paving, and are entirely clear of soil. We now approach the first rocky parts of our way, meeting the oleander in bloom and wildly struggling for a place among rocks and sands.¹ Here we meet with the “mullen”

¹ The *Nerium* grows in abundance by the water-brooks in Palestine, and is supposed by Hasselquist to be referred to by David, (Ps. i. 3.)—*Phys. Hist. Palestine*, Kitto, p. 279.

and the "ittel" of Egypt, or the tamarisk, a drawing of which appears in the colored plate of birds, accurately taken from portions of a plant brought home by myself.¹ The cane grows by the water-courses. We have also passed a species of myrtle.² To-day, on seeing a flock of our old acquaintances, the crows, fly over us, I inquired of several Arabs their name, to which they answered, "Gnaw," with the strange guttural *gn*. This is the root-form of the very word "ravens" in the history of Elijah and the ravens, described in 1 Kings xvii., and of which we shall speak when we get to the brook Cherith. At the first winter-torrent we passed I heard the well-known quick and restless chirp of the wren; and, though I searched for the little fellow, he could not be found.³ That little wordless song spoke of the music of a distant home more effectually than words themselves. At twenty-five minutes past eleven we pass another winter-torrent-bed, which is dry. And now the hills and country change to a scene of barrenness. The intruding spur of the mountains hides what is passed; no forests are to be seen, and very few trees or shrubs, scattered here and there amid broken, contorted, corroded, gray and black rocks, presenting

¹ I strongly suspect this to be the *Tamarix Orientalis* of Forskal, *Flora Egyptiaco-Arabica*, p. 206, Lin., edit. 13. It only differs in size from the *Tamarix Gallica*, and seems the same leaf as that seen in Egypt and called *atté* by Sonnini, vol. ii. p. 4. There is, besides, a *Tamarix Africana*, to which Dr. Durand of Philadelphia is inclined to refer the variety in my collection. The common name with the Arabs is "toorfa," sometimes "asul." I do not know that the *T. Gallica* is found in Palestine.

² *Myrtus communis*, Lin.

³ *Motacilla troglodytis*.

in places the appearance of the scathed and blighted region of Naples near Vesuvius. Some husbandmen, with pairs of heifers, are trying to scratch the rocky soil to plant some grain; but behind the plough it looks as if they had only been distributing more generally the loose stones, so little soil appears. Yet upon the shore the billows roll in, presenting a scene of mingled beauty and magnificence, the water rising up on a line of one or two hundred feet, ascending higher and higher till, very translucent, it breaks over in a long snow-white crest, making every moment's vision more inviting than the former. Presently we came upon the broken rocks, whose corrosion is so peculiar that in many places they strongly resemble broken walls and dismantled fortresses, so regular are some of the fissures. At five minutes after twelve we cross another dry winter-torrent-bed; and there are men ploughing with one-handled ploughs and two heifers, holding the handle with the right hand and the cord with the left. These ploughs seem to depend for their shape upon the fact that the trees furnish ploughs ready grown, with very little altering, requiring only the addition of an iron shoe, a drawing of which I intend to obtain. We now arrived at the ruins of a square tower overhanging the sea, and appearing as in the view on the next page. Its distance from Beirût is about seven miles, and its size about eighteen feet square. Our guides' traditional history would have associated it with the times of St. Helena, fifteen centuries ago, if certain marks had not shown a more modern origin.



RUINED COAST-TOWER.

It was probably a watch-tower, intended for protection, and possibly (as was asserted) for communications along the coast. The stones were hewn, well formed, and the position commanding. We shall probably find others. Soon afterward we met an Arab family, in which was an old lady carrying a little fellow on horseback before her, who, though only ten years old, exhibited considerable grace in his salute, putting his hand upon his breast and then to his face, as he pronounced the Arabic "Salaam." The act was prettily done and with evident kindness, and it was so unusual and so graceful that we were silently astonished. In his movement he exposed a bleeding hand, when I found on inquiry that, having insulted a camel, the revengeful animal had savagely bitten him; and for this reason the old lady had him under her

care. This brings to mind what I have elsewhere known and heard of this animal, which travellers frequently describe, but in such contradictory statements. Facts seem to indicate that the camel—which we shall now meet with frequently—is by no means the patient, meek-faced, long-enduring animal that travellers so often assert. It is certainly most indispensable in many parts, not only south, but even in the deserts east of us, as between Damascus and Bagdad. Camels have travelled the whole route between the last two places, which requires twenty-five days, allaying their thirst only by eating such roots and herbage as they found on the way, without any water. In this region their average time of abstinence is from four to five days, varying according to the character of the animal and also according to the country in which they have been born. The names camel and dromedary are merely descriptive of the same animal, the former being used for loads; and, in the effort of Lieut. Lynch to get his boats from the sea-shore to the Lake of Galilee, he used them successfully for draught.¹ An Arab finds that a young camel bids fair to be light and

¹ "There seemed to be no alternative but to take the boats apart and transport them in sections to the Sea of Galilee, unless camels could be made to draw in harness; and I determined to try the experiment. It was tried, *and proved successful*; and our hearts throbbed with gratitude as the huge animals, three to each, marched off with the trucks, the boats upon them, with perfect ease. The first attempt to substitute camels for draught-horses was a novel sight, witnessed by an eager crowd of people. The successful result taught them the existence of an unknown accomplishment in that patient and powerful animal which they had before thought fit only to plod along with its heavy load upon its back."—*Lynch, Off. Rep. of U. S. Exped. to the Dead Sea*, p. 12.

handsome, and he trains it for a "swift dromedary," or for the race, as the syllable "drom"¹ signifies, and the clumsy or strong of the breed become the camels or burden-carriers. The two-humped camel is seldom seen either here or in Egypt. We have noticed but two in Egypt or Syria, though camels in great numbers have passed us in the last two months, in places perhaps five hundred miles apart. They seem to be a distinct variety, and belong to the distant North of Syria, and, though sometimes seen here, are perhaps only brought by wandering tradesmen or by pilgrims. The state of this hump is with the Arabs a sign of the health of the camel and of his ability to endure a journey; for under starvation it seems to supply the want of food by a singular absorption into the animal, as if the latter carried its meat on its back as well as a supply of water in the stomach, both provided with a strange design,—to enable it to endure long travel and hard fare. This is spoken of by Burckhardt the traveller, who describes the camel; and the Arabs corroborate his statement both in Egypt and Syria,—though some have thought² that the hump suffers first; yet from the anatomy of this hump, as well as from inquiry, the reverse appears to be the case. Generally speaking, in the caravans I have noticed that one camel follows another led on by a cord in the hand of some one on the back of the preceding camel, though in the deserts one camel is merely fastened to the tail of another. In some cases

¹ Greek, δρομος.

² Lieut. Wellstead. See *Phys. Hist. of Palestine*, Kitto, p. 387.

of attack by the Bedouins, they have been brought together so as to form a fortress with their bodies, while their masters fired from between them, they seldom stirring even though struck by the spears of the antagonists.¹ We have seen two long beams of wood carried by a camel over rough ground, each of which measured twenty feet in length and nearly eleven inches in diameter, and could not have weighed less than two hundred pounds. At another time we have seen thirty large stones upon the sides and back of a camel, which must have averaged from eighteen to twenty pounds, making about six hundred pounds, and the camel's pace, which we measured carefully, averaged forty inches, or over a yard, going about ninety steps in a minute. We judged that its progress in a walk under this load could not have been more than three and a half miles an hour. Yet some make better time on rougher ground, carrying burdens of from three to four hundred pounds at the rate of five or six miles, on a gait faster than a walk, and under the urging cry of "yallah!" "yallah!" ("go on!") of the drivers. On the other hand, the dromedary with its rider as its only burden will keep up eight and nine miles an hour for twenty hours in succession, in which alone lies its superiority to the horse; and I am assured by some that, for the short space of an hour on good ground, (for it does not prefer the sand,) it will reach the rate of fifteen miles or even more,—though Burckhardt says that twelve miles

¹ See an instance described in Porter's *Five Years in Damascus*, vol. ii. p. 27.

an hour is the most rapid travel that the swiftest race-dromedary can perform. Much that has been said by travellers of the swiftness of the dromedaries is doubtless incorrect, although unnecessary to establish the character of the animal, as the singularly "*swift dromedary*."¹

Camels sell at prices ranging from nine to forty or fifty dollars. I was offered one for nine dollars, but was told that he was in his dotage and not able to carry much. A dromedary, however, of a pretty light gray shade and very smart, neat in the limbs, long in its "bodily fulness," with a fat hump and wide neck at the *shoulders*, and a prominent dark and bright eye, is the *beau-idéal* of an Arab's thoughts. Such a figure you must imagine when you hear of "the camels of Oman;" and though Burckhardt states that as high as three hundred dollars² had been given for an Oman camel, yet at present eighty dollars would purchase perhaps as good a specimen as you would wish to see, unless the animal has become a pet: then perhaps one hundred and fifty dollars will scarcely purchase it.

Although many advantages and excellencies are to be found in the camel, they very frequently exhibit a more complaining, revengeful, and malicious spirit than the horse, and sometimes are as contrary and stubborn as a mule, refusing to pass under an arch or gate even into a town to rest; and, as if accustomed to

¹ Such exaggeration, for example, as that "the Arabs affirm that he would run over as much ground in one day as their fleetest horses can perform in eight or ten." See Buffon, *Hist. Natural.*, tome xi. p. 222, and Shaw's travels, p. 167, quoted in Gibbon's *Rome*, vol. i. 115.

² *Phys. Hist. of Palestine*.

the Arab yelling, swearing, and pushing, they will become just as calm and meek-facedly mulish as though but a song were sung and they were to wait respectfully till it was ended. At times it expresses its vexation only by a guttural sound; but at others it will ferociously attack even its master, for whom it never forms much attachment, or it will bite at a fellow-camel's ears and face as an illustration of its temper and as a specimen of the act it would be guilty of if its driver's face were in the same position.¹ This is what we may expect to see illustrated even in Palestine, though Arabia is the land of the camel, from which it is brought into Egypt and Syria.

About three hours' ride from Beirût we find evidences of hewn tombs on both sides of the road, not long before we come to a small rough khan called Khulda. Nearer the mountains they become more evident, as long deep-cut sarcophagi. Most of those we saw were perfectly plain, yet some are sculptured. Travellers speak of wreaths and of palm-leaves² carved on the sides and lids, with strange letters; and though M. de Saulcy, who had visited the place some time before us, discovered no whole tombs here, yet not far off we found some mules, with heads

¹ Phys. Hist. of Palestine, Kitto, where, as in Bochart's *Hieroicoicon*, much very truthful matter may be obtained both in the history and the etymology. Bochart derives the name from the Hebrew גמל, *gemel*, signifying to revenge or to be spiteful; and its character justifies the definition.

² Wilson, vol. ii. p. 210.

drooping, as if meditating upon fallen greatness, over a massive, well-preserved sarcophagus of some proud nobleman, now used as a watering or feed trough. Some distance off the road, and in the limestone cliffs, are hewn tombs, and the fragments which lie around must have been all cut from the hills, some still remaining apparently in their earliest position, as if they never had been disturbed. M. de Saulcy mentions a Greek funeral-inscription with nothing legible but "Juliana." Southward, across a torrent bridged by a single rock, the sarcophagi are as numerous as at Khulda: one represented a winged genius with a full-faced bust on either side.¹ Many of the ruins of these tombs appear as if some one had intentionally torn them from their original places from curiosity or in search of treasure; and some have even supposed the place to be the site of a Phœnician city,² or perhaps the place whence the tombs for Beirût were quarried. There is an itinerary written A.D. 333, in which a town by the name of Heldua is said to be twelve Roman miles from Beirût; and it is supposed that this is the place, misstated as to distance.³

At a quarter before one o'clock, we cross another dry wady, and at one o'clock a convent on the sides of the Lebanon spurs,—a building apparently one story in height, with one or two plain and nearly square

¹ M. De Saulcy, i. 30.

² Wilson, vol. ii. p. 210.

³ Robinson's Bibl. Res., vol. iii. p. 435; Itin. Hieros., p. 583, Wessel-
edition.

windows, the whole with a lonely and forbidding appearance; yet often these houses furnish accommodations to the traveller when all other resorts would fail him. This convent we think we have seen before from a vessel some distance at sea. At twenty-four minutes of two o'clock we pass another water-course, wet, but running, showing with others how many streams come down from the mountains; but at two o'clock we arrive at the largest stream we have met, though it is at the ford only two feet deep and twenty wide.

This is Nahr Damûr, which has been identified with the ancient Tamyras of Strabo,¹ called also anciently Damouras.² The T and Y, being changeable into D and U, would still show some remains of Damouras or Tamyras in the present Damûr. There is a bridge just above us with arches, the middle broken, which Maundrell supposed that the Arabs destroyed for the purpose of making travellers pay for directing them to the ford below. It is more plausibly supposed by some that the violence of the freshets had destroyed the bridge, which appears as if it had been frequently repaired; yet it might be objected that since Maundrell, who saw it more than one hundred and fifty years ago, describes it as ruined to about the same extent as at present, it is rather singular that so many years of floods should have injured it no more, if this flooding was the original cause of its ruin; and especially might

¹ Strabo, lib. xvi. p. 756; Bibl. Res., vol. iii. p. 433; also Wilson's Bible Lands, vol. ii. p. 210.

² Polyb. lib. vi. 68, and in English translated Damerne.

this be said, as the Jisr el Kady¹, about eleven miles up this stream, safely passes the traveller from Deir el Kamr (a town at the same distance east of us) to Beirût. Still, as we have said, the bridge seems to have been repeatedly rebuilt. Nearly all of the bridges are broken on the rivers, near the coast; and the Damûr ramifies wonderfully, receiving all the waters for a distance of twenty miles in the mountains, and sometimes when passable above is perfectly impassable at this place because of the sudden floods, which once carried a traveller, as described by Maundrell, down its current, to his destruction. Our Arabs drank heartily of the water, using their hands with all the facility of bowls. About eight miles due east of us, and a mile and a half southeast of the village Deir el Kamr,² is a celebrated palace of an emir, Beshir, governor of the Druzes in the time of Mohammed Ali. It is a magnificent building, though built up in the wild gorges of the mountains, and can be seen from several positions at a distance from the spot itself, which is called Bteddin, or Beit ed Din.³

¹ The river here is called Nahr el Kady, at the bridge, just above where it forks; and there are several branches south.

² This Deir el Kamr is the capital of Lebanon, and contains about eight thousand inhabitants, mostly Christian, and one-sixth Druzes, and a few Jews, who call the Druzes Philistines, because of their extortions. The place was once made a scene of bloodshed,—a partridge, which a Christian shot on ground belonging to a company of Druzes, afforded the occasion to exhibit the hereditary hatred between the Christians, Maronites, and Druzes.—Correspondence of Colonel Rose, 1841, consul; Wilson, vol. ii. p. 195.

³ Wilson's Bible Lands, vol. ii. p. 196. Though Dr. Robinson, in *Bibl. Res.*, considers the word an abbreviation of Beit et din, others in this region derive it from an Arabic word significant of the double knots or peaks of the general site on which the castle stands.

Having easily forded the Damûr, we ride on, taking at twenty-two minutes past two o'clock a short cut up hill, so exceedingly rough that we can scarcely conceive of a passable road more rocky, ruinous, and hazardous on horseback than this. Yet my little slow-gaited animal passed up, and along this promontory overhanging the sea on our right, without once slipping,—showing how sure-footed the Arab horses are. On the brow our path is southwest by west; and at twenty minutes before three o'clock we pass another ruined tower like the one previously described, the object being very probably to defend this pass, which seems to have been a notable place as far back as 218 B.C., when a terrific battle was fought here between Antiochus the Great and the army of Ptolemy. The general of the latter marched his Egyptians to meet Antiochus, who had encamped at the river we have just passed; but, Antiochus sending a part of his troops in advance, they scaled the heights and engaged the troops on this rocky, fearful pass, while others attacked them in front and by sea. Two thousand Egyptians reddened these rocks and waves with their life-blood; many were taken captive, and some escaped to Sidon; and Antiochus passed on to the south to a victory at Mount Tabor.¹ Platinum is supposed to have been on or near this pass, and was the place of the defeat referred to, and the same as the village Platina, where Herod kept his two sons confined while they were condemned unheard at Beirût. From

¹ Polybius, *Hist.* v. 68, 69; Robinson, iii. 433.

this place they were removed to Tyre, and afterward to Sebaste, (Samaria,) and strangled.¹

Our course is now south. At three o'clock we meet bushes in abundance, with a singular inclination toward the sea, as represented in the following sketch. The soil around is sandy; and the lively green of the bushes is therefore in more remarkable contrast with the white sand of the shore.



STRANGE VEGETATION.

They appear as if trimmed and smoothed over intentionally, vegetating compactly and beautifully outside, leafless within, with no buds or blossoms, somewhat resembling the box, but of a larger leaf, ap-

¹Joseph. Antiq. xvi. xi. 287.

parently an evergreen, and affording comfortable little retreats for birds and hares. Their inclination toward the sea may probably be due to the moisture attracting them in that direction. At twenty minutes past three o'clock we pass the first conglomerate rock, resembling mortar and small stones mixed with shells, and then a broken shaft, (a mile-stone of Roman times,) and on either side detached stones in order for one hundred feet or more, showing the remains of an ancient road. At present it is a specimen of the rudest possible way of making a road. Some of the stones, being sharp on the upper parts, present a most terrible pathway to the soft foot of the camel, fifteen or sixteen of which we have already seen passing this way to-day. At twenty minutes after three o'clock we pass a well somewhat similar to one passed a few minutes since; but this is the most perfect one we have seen. It is nineteen feet deep to the water, with an opening two feet square, around which is a circular mass of stonework with several holes hewn out, affording drinking-troughs. It is ten feet across and presents the following appearance. The material is of rock,—the same which forms the hills of the surrounding country, namely, a soft yellow limestone.



The modern Syrians would never form such a well; and it probably has been a source of supply for many years. In twenty minutes we stop to lunch at the khan of the Prophet Jonah, (Nely Yunas.) Here we received a cup of coffee, in a Syrian coffee-cup, which is similar to the Egyptian, and holds about four tablespoonfuls, or a gill, of a black and thick mixture,—one cup having enough *substance* in it to make a large cup of coffee ordinarily prepared at home or in Paris. The cup is presented in a socket of metal, out of which we received it as if from a waiter, the cook never touching the cup with his own hands. It is represented very correctly in the following sketch, the height of the cup being just twice the length of the sketch.



SYRIAN CUP.

Had we not previously seen the mixture prepared, we should never have suspected it of being akin to coffee; and it reminded us forcibly of Lord Bacon's quaint description:—"They have in *Turkey* a *drink* called *coffee*, made of a berry of the same name, as black as *soot*, and of a strong *sent* [scent,] but not *aromatical*, which they take, beaten into powder, in *water* as hot as they can drink it. And they take it

and sit at it in their coffee-houses, which are like our *taverns*. This *Drink* comforteth the *Brain* and *Heart* and helpeth *Digestion*.”¹ Two cups of this mixture disappeared, being acceptable to us more for its sweetness than for any other merit, notwithstanding the little brass waiter was not so clean as the hand which held it; and yet we soon became accustomed to this method of preparing the drink, which in consistency resembles soup rather than coffee. This is the place where tradition supposes that Jonah was thrown out by the whale; and a little “wely” or tomb with a dome, not far from the khan, marks the burial-place of the prophet, according to the Arab account; which may be as correct as any other statement, the probability being more in favor of this than of any other place.² Near the little khan and in the ridges are ruins of mountain-tombs; and as far back as the time of the traveller Pococke,³ one hundred and twenty years ago, “some pillars, a Corinthian capital, and ruins on each side of a mountain-torrent,” were seen by him; but neither tombs nor ruins are very apparent at present. The Arabs now do more damage to ruins where some traces of beauty and ancient form still linger than do

¹ *Natural History*, ch. viii. ex. 738, London, 1676. As he died in 1626, this notice helps to date the introduction of coffee into England.

² In the neighborhood of Gaza there is another Nely Yunas; and Dr. Stuart speaks also of one in the Bay of Iskanderoun, (Alexandretta.) But Jonah was going to Nineveh, on the north, and hence Gaza, on the south, is contrary to history; and the song of the prophet indicates that he intended, as was usual, to celebrate his deliverance at the temple; hence Alexandretta is too far north.

³ Richard Pococke travelled in Palestine in 1738. Vol. ii. p. 89, folio. See *Biblical Researches*, vol. iii. p. 432.

time and storms themselves. Here is supposed to be the site of the ancient Porphyryon, a town probably noted for the manufacture of the purple dye which in the Greek is "porphyra," (πορφύρα.) It might have been the great purple-dye-factory of Tyre. Though called "Tyrian dye," it received that name only from the fact of having been first made at Tyre; for it is plain that the shells on the immediate coast of Tyre alone could not supply the great demand for the dye. A private communication has lately been received from a gentleman who has been examining the eastern shores of the Mediterranean. He has, with a view to gain information on the source of the ancient purple-shells, succeeded in collecting several shells which yield a liquid almost colorless at first but after exposure acquiring an intense purple. If they should be shells of a species common on the coast, this shell may yet be proved to have been the source of the celebrated dye.¹ There is a shell at

¹ Mr. Wilde has asserted that in the dye-pots of Tyre he discovered a "concrete mass" of shells of the Murex, (Murex trunculus, as quoted by Kitto in Phys. Hist. of Palestine, p. 418;) and though this is received confidently by Kitto as settling the question as to the source of the dye, there is much uncertainty as to its reliability in point of the species, for only a different variety sometimes produces great differences of properties never suspected to proceed from so small a difference in the shell. Hence, while even a perfect half of a shell will not always enable a conchologist to determine the variety, much less would a "concrete mass" of shells. And yet this was the only material upon which Mr. Wilde decided. Moreover, the shells in the family purpurifera (purple-producing shells) do not afford the coloring-material, but a vesicle within the shell, which alone contains the coloring-liquid, and can be dissected out, (as in the sepia fish, which furnishes the India ink, so called;) and the color, moreover, would suffer in delicacy by being crushed out of the animal, commingled with its blood and juice. Hence, while this shell may possibly have contained the animal, we think that neither the *facts* nor the nature of the color sufficiently prove that

present found on the coast yielding a purple, a representation of which I have given, in the plate of flowers, from some specimens in my possession.

At five minutes after four o'clock we were mounted and on our way, with our tarpaulin coats and trousers to keep off the rain, now beginning to fall. In a minute we pass another of the square and ruined towers, but so far from the shore that it was doubtful whether, unless by its great elevation, it could have served for communicating by signals with the others, which has been supposed. In the distance, upon an angle in the coast, we see steam arising from the rocks to a height of twenty feet resembling the smoke and spray from the head of a whale when spouting. On approaching, we find a cavity in these wave-worn rocks, similar to the one in Beirût, through which the water is forced by the approaching billows. Farther on, another is seen, but smaller; and the hissing sound can be heard at a great distance. Presently we descend a projecting ras, (promontory,) and immediately enter upon a plain of sand of a yellow hue, running up into the hills and mountains for some distance; and over the plain comes with the gentle

this murex was the source. There is little doubt that additional and decided information will yet be obtained in reference to the character of this dye and of the animal that furnished it.

The family of purpurifera is divided into eleven genera, which comprised in 1823 from one to two hundred species. All those which have been dissected show a vesicle filled with a coloring-liquid. The species which has served as a type to the genus purpura, called the *purpura patula*, is found in the Mediterranean. It is from this animal that it is thought the purple of the ancients was made; but since the introduction of the cochineal it is no longer used.—*History and Description of the Royal Museum of Natural History*, by M. Deleuze, Paris, 1823.

evening breeze a sudden fragrance of some blossoms which we have known before. It seems wild, yet in the little, round, yellow furze blossoms on the long and delicate-leaved branch we recognise the beautiful and fragrant mimosa.¹

We now arrive at the bank of a creek, flowing down through the plain, the apparent depth of which causes us to halt; and after the arrival of our baggage, without passing up to the single-arched bridge above, spoken of by travellers,² we plunge in, finding it only knee-deep to our horses and easily forded. This is the Arab Nahr er Auly, of previous maps, pronounced by the Arabs as if the first syllable of the following word was accented thus,—ò-wa-ly,—and supposed to be the ancient Bostrenus.³

It is now but a short distance to Sidon. The sun has already set, and in the dimness of evening four horsemen might have been seen galloping over the sea-border of this plain, the waves rolling in and breaking nearly at their horses' feet, while, regardless of mules and baggage and the scenery, which night is fast shrouding in darkness, they rapidly press on, finding more mettle in their horses than they had

¹ *Mimosa Farnesiana*, Linn. It grows to the height of seventeen or eighteen feet.

² *Biblical Researches*, vol. iii. p. 429. D'Arvieux says it was erected by an Italian architect introduced by Fakir ed Din. *Mem.* i. p. 327.

³ *Biblical Researches*, vol. iii. p. 429. The Arabs distinctly pronounced it in my hearing as above. Hence I suppose the proper spelling should be Auwaly rather than er-Auly, as on previous maps. The spelling of Dr. Robinson's new map sustains the spelling I have given. I have therefore retained it on my map.

exhibited before. They at last rein up at the walls and gate of Sidon. Every thing is dim, silent, and desolate, and a voice echoes in its demand for entrance. After considerable knocking, with sharp questions and answers, in which all are forced to join, they gain admission through a musty and creaking gate and pass into a darkness which gives a romantic uncertainty to the age and form of the solemn old walls and turrets, permitting a fancy which likens the strangers to knights in the times of the Crusades entering some haunted and silent hall after a midnight adventure. A flickering light, but slightly protected from the breeze by a dark hand, reveals to the few spectators a doubtful stairway, at the foot of which, at five minutes before seven, the horsemen dismount. They throw off their cloaks, ascend some twenty-five stone steps, and are in the piazza of the French khan, which appears somewhat like a convent,—by which name it is sometimes erroneously called. At one door they knock and ask if they may have shelter for themselves and baggage. A surly answer comes:—"No! no!" So, entering another room, in twenty minutes the muleteers arrive; and, amid bed, chairs, and baggage, a table is set, coffee and bread-and-butter take the place of a more plentiful repast in the future, and, with hearts filled with gratitude to Him who has thus far guided and protected them, they are soon asleep in the old castle-like khan of Saida, the ancient Sidon.

naan's first-born son might have indicated his pursuits and been given to him accordingly. We find in several scriptural passages that in very early times men devoted themselves to certain characteristic employments. Abel was a keeper of sheep; Cain, a tiller of the ground; Tubal Cain, "instructor of every artificer in brass and iron;" and as Zidon (צִידֹן) signifies a fisherman, it is not improbable that Sidon received a name from his success in that employment, and choosing this place, which projected into the sea, as his residence, named it after himself. Thus the two apparently-varying opinions as to the origin of the name of the town—the one of Justin, from "fishing,"¹ the other of Josephus, from "Sidon," Canaan's son²—may be found to agree.

Its name occurs in the Pentateuch,—first in Gen. x. 19; and in the classics,—in Homer several times.³ The name of Tyre occurs in neither, and not in the Scriptures till Joshua xix. 29. Hence it is supposed to have been younger than Sidon. Sidon must have been a remarkable place, honored of all during those early centuries until, 720 B.C., the Assyrian Shalmaneser subdued it to the Assyrians and Persians;⁴ for Strabo says that of old it was noted for its advance in philosophy, geometry, astronomy, navigation, and the arts;⁵ and, 1000 B.C., Solomon's opinion of the inhabit-

¹ xviii. 3.

² Josephus, *Antiquities*, i. vi. 2. "Sidonius, who also built a city of the same name."

³ *Iliad*, vi. 289, xxiii. 743; *Odyssey*, xv. 415, xvii. 424. *Vide* other references under "Sarepta."

⁴ Robinson's *Biblical Researches*, vol. iii. p. 421.

⁵ Strabo, l. c.

ants was that there were none that had the "skill to hew timber like to the Sidonians;"¹ and, though this city was granted to Asher, yet, Josephus says, Sidon and Tyre "from their ancestors were free cities." The Israelites never succeeded in subduing them. And after much of the beauty and grandeur of Sidon and its daughter Tyre had passed away, there was enough left of its former glory to incite Cleopatra to "bewitch" Antony with urgent requests that he would give them to her, which, as they were free cities, he could not.² This was after it had once been destroyed; for when it revolted under Artaxerxes Ochus,³ 350 B.C., it was retaken and demolished,⁴ but soon after rebuilt, 332 B.C. Alarmed at the victorious progress of Alexander the Great from Damascus, it opened its gates and submitted.⁵ As late as B.C. 127 the coins of Sidon show that the Syrian goddess Astarte

¹ 1 Kings v. 6.

² ἀλλὰ καὶ φαρμακοὺς δοκεῖν ὑπακούειν εἰς ὃ τε αὐτὴν ἐκείνη θέλῃ. Antiq. xv. 4, 1.

³ Artaxerxes III., King of Persia, called *Ochus*, succeeded his father, B.C. 358. He was a cruel monster. He caused his sister *Ocha* to be buried alive, and ordered one of his uncles and his sons and grandsons to be shot by his archers. He quelled a revolt in Phœnicia by the utter destruction of Sidon; but, subduing Egypt and showing his contempt for the sacred bull, Apis, by killing him, he incurred the hatred of an Egyptian eunuch, who prevailed on his physician to administer poison in place of medicine, by which he died, in the twenty-first year of his reign. After his death this eunuch had his body cut up into small pieces, fed it out to the cats, and then made knife-handles of his bones. Some have supposed that this Ochus was husband to Queen Esther; but the probability is in favor of Artaxerxes I., called Longimanus. (See last edition Edinburgh Encyclopædia,—“Esther.”)

⁴ Diodorus Siculus, xvi. 42, quoted by Robinson, vol. iii. p. 421.

⁵ Josephus, Antiquities, xi. 3, and authorities by Robinson, vol. iii. p. 421.

was worshipped there.¹ Alternating between Syrian and Egyptian rule, it finally fell to the Romans; and, during the times of the New Testament, it was described by writers of that day as "wealthy Sidon, formerly taken from the Persians, and now the chiefest of the maritime cities."² In 325 A.D. it sent its first bishop, Theodorus, to the first General Council at Nice. Then it passed into the shadow of years, in which little was heard or known of it until the time when the Crusaders, having taken Jerusalem, laid siege to Sidon, under Baldwin, and, aided by a Danish and Norwegian fleet³, conquered it, Dec. 19, A.D. 1111.⁴ After this the vicissitudes of Sidon were remarkably rapid and melancholy. In the hands of the Christians seventy-six years, it fell into the power of Saladin, without resistance, who partially destroyed the city and tore down its fortresses. Ten years passed on, and the Christians, after a hard-fought battle, entered Sidon, a desolate town. The soldiers made stables of palaces, and lighted their fires with the cedar carvings and beautiful ornaments of Sidon, and then departing to Beirût, they were followed by their enemy, who in madness completed its destruction. Once more it rose from

¹ On two coins of Sidon there appears a crowned head of Demetrius looking toward the right hand, and on the reverse a figure of Astarte on the prow of a vessel, with the inscription *Goddess of Sidon*, and dates ΓΠΡ 183 ΣΠΡ 185, giving us, in the year of the Seleucidæ (see Appendix II.) the date of the worship of Astarte in later times.—*Mionnet's Tab. Med.*, vol. v. pp. 64, 65, Paris, 1811.

² Pompon. Mela, i. 12. Robinson, vol. iii. p. 421.

³ Wil. of Tyr. Bel. Sac. ii. 14.

⁴ Knolles's History of Turkey, folio, 1638, p. 26.

crushed ruins; and it was rebuilt by the Christians, only to be again taken and again dismantled by the Saracens half a century after, in 1249. At this time the crumbling fortress represented in our view was of service to protect a few who, four years after the last destruction, in attempting to restore its buildings, were attacked by a Moslem host. Part fled to this insulated castle, where they were protected; but two thousand of their friends, not able to get within, were slain upon the ruins they could not defend. Only a few weeks afterward, Louis IX. of France, who has left a name in connection with Sidon which will not soon be forgotten, surrounded it with walls and towers, and afterward built the fortification or, as it is sometimes called, the castle south of the city,—which we shall pass after leaving Sidon.¹ This was in 1253. For about thirty years after it was occupied by the Knights Templars. But suddenly, fearful of the scourge of the Saracens, they relinquished it to its fate, and again the crushing power of the Mohammedans dismantled it in 1291. Thus Sidon, once glorious in architecture and in art, gradually sunk, until, worn out by constant reverses, it seemed as though the last hope of life had faded from her walls forever, when the celebrated Fakir ed Din, of whom we have already spoken, built here a palace for himself, and also this old French khan, encouraging the Christians and the French, from whom he professed to have descended. To prevent the entrance of the Arabs, he filled up the harbors along

¹ See authorities by Robinson, *Biblical Researches*, vol. iii. pp. 418, 424.

the coast, throwing in the rubbish of the city's ruins into this harbor, the narrow entrance to which is seen in the centre of the view, so that many fragments of Sidon's former greatness and beauty now lie buried beneath these waters. In 1651 the quaint historian, Thomas Fuller, thus speaks of its glass-factories:—"Sidon was famous for the finest crystal glasses, which here were made. The glassie sand was fetched forty miles off, from the river Belus; but it could not be made fusile till it was brought hither,¹ whether for want of tools, or from some secret, sullen humour therein, we will not dispute. This citie anciently was of great renown; but, her fortunes being as brittle as her glasses, she was fain to find neck for every one of the Monarchs' yokes, and now at last was subdued by the Christians."² The French, who were most successful as merchants at Sidon, were driven out at the Revolution by Djezzar Pasha; and from that time Sidon has gradually declined to the miserable town of the present day. Once truly "the great Sidon,"³ once furnishing architects such as no other city could furnish,⁴ once the "replenisher" of even luxurious Tyre,⁵ once so free that even the conquering hosts of Israel could not overcome her, perhaps God permitted this "thorn" in the side of Israel as a punishment overruled to their benefit, inasmuch as, being novices in the arts, they could the better be served by the Sidonians. Be that as it may, she who was once great is now as a cleft in the rock. She who built

¹ Sandys's *Travels*, p. 210.

² Fuller's *Historie of the Holy Warre*, 1651, ii. 12.

³ Joshua xi. 8.

⁴ 1 Kings v. 6.

⁵ Isaiah xxiii. 2.

up cities and nourished them no longer builds herself, but sits dismantled, and nourishes others only by parting with the sad and beautiful blood-washed fragments of her long-lost greatness, carried off daily as it were in funeral processions, to be buried forever in distant places, where not even the antiquary shall recognise them.¹ “Son of man, set thy face against Zidon and prophesy against it; and say, Thus saith the LORD GOD: Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee; and they shall know that I am the LORD when I shall have executed judgments in her. . . . For I will send . . . blood into her streets. . . . And there shall be no more a pricking brier unto the house of Israel.”² And when looking upon the beautiful plain in which this place is set and considering the excellence of the soil, which even now, without any proper agricultural treatment, bears the luxuriant foliage of mulberries, bananas, and other trees of smaller growth, and then looking out upon the wide sea and the port, we asked the question, “Why cannot these people revive and gather strength and make these advantages tributary to their prosperity? Where are their helpers? Are there none to remove these rocks and obstructions, these ‘bonds and yokes’?”³ And the answer returns, from the sepulchres beneath both sea and sand:—“Because of the day” that *has* come “to cut off from Tyre and Sidon every helper that remaineth.”⁴

¹ After Artaxerxes Ochus burnt Sidon, he sold the *rubbish and relics* of the fire for many talents; for, the city being very rich, there was found a vast quantity of gold and silver melted down by the flames.—*Diodorus Sic.*, bk. xxi. c. 8.

² Ezek. xxviii. 21–24.

³ Jeremiah xxvii. 2, 3.

⁴ Jeremiah xlvii. 4.



ANCIENT PORT OF SIDON AS AT PRESENT.

The above sketch was taken from the top of the khan. From this place we could distinctly see not only the ruins around the harbor, but many fragments of columns entirely covered by the water. From the same position we can also judge of the depth of the shallow harbor through the water for nearly four-fifths of the whole length. A channel comes in beneath the masted vessels in our sketch. These vessels are about twenty-five feet in length and from five to six tons. Fishermen were wading about, laying their nets, which do not differ materially from the ordinary net. The bridge on the right connects the main land with the island-castle Kulat el Bahr, (castle of the sea,) and is about fifteen feet high, with nine arches, several hidden by the minaret on the extreme right. On the Lebanon the snow

which had fallen last night covered the ridges for miles; but clouds occasionally hid the mountain from our view. Turning again to the sea, a rocky crest, near which are three vessels, seems to be the foundation of ancient buildings,—perhaps of a fortress; and a square opening is distinctly seen without the aid of the glass. In the middle of the ledge intervening there is a group of four massive blocks; and others appear at the end of this ledge,—which seems to have been a breakwater. The number, position, and character of the vessels have been scrupulously preserved as seen by the author on the spot. Yet we are told that the harbor once could safely accommodate “fifty galleys.”¹ The castle seems to have been often repaired, and now shows eight distinct buildings with a little dome, all miserably put together, with only sixteen openings of any kind, one of which is blocked up. The sketch is accurately drawn, presenting every little depression and elevation in those buildings and ruins, which are the only parts of Sidon laying claim to any antiquity of interest.

On descending, we found our friends rather nervously inclined to wonder whither we had so mysteriously disappeared, and how we had escaped their long search. But a young Syrian acquaintance, who had pointed out to me a little hole of a window through which we had passed to the roof, explained our disappearance, and put the same spirit of exploration into our party. Our breakfast was now a matter of small moment; and we were soon in the streets. How strange it seems to call these little alleys streets! The largest we

¹ D'Arvieux, Mem. i. p. 258.

passed was by measurement eight feet ten inches from wall to wall; and another measured only five feet. The former was divided by a gutter two feet ten inches wide and about eight inches deep, in which the camels and mules walk. The roofs of the bazaars, or stores, touched each other overhead, making a complete covering from rain. In many places the street ran under groined arches for a distance of fifty or sixty feet; and in the evening these streets are perfectly dark, while beyond the dismal arches the light is sufficient to enable one with ease to choose his path. The streets are muddy and in some places filthy, but not to the extent which exists at Rome, nor is there any such insufferable odor. The inhabitants generally have a lighter complexion than the Egyptians, and, though quite inquisitive while I was taking my measurements, were unobtrusive.

While stopping to buy some of the honey-cake often found in these bazaars, a funeral procession passed, clearing the street by crowding and pushing. Several turbaned men pressed forward, singing quite lustily, followed by veiled women and some men bearing the corpse in a pine box, over which a figured cloth was thrown. The candy we purchased is called by the Arabs *halay-way*, and looks like a whitened molasses-candy, made of honey and an oily seed called *simsin*, causing the paper enclosing it to become quite greasy. It possesses, however, an agreeable flavor.

In examining some large chestnuts in the market, I was assured that the chestnut-tree does not grow in this country, these huge specimens before me (four inches in circumference) having been imported from Sicily and

Leghorn. The chestnut is considered a native of Italy, and that of the Scriptures is evidently the magnificent Oriental plane-tree, or buttonwood and sycamore of the United States, which bears no edible fruit. Hence Virgil calls it "*sterile plane*."¹

¹ It is doubtful whether what is understood at present as the chestnut-tree (*Castanea Fagus*) ever grew in Syria. The word in the Scriptures (Gen. xxx. 37; Ezek. xxxi. 8) translated "chestnut" is עֲרְמוֹן, (*gnarmon*), from a root עָרַם, signifying "made bare or naked." There is but one tree—and that in Northern Syria—that can be described by that word; and, indeed, the word in its signification would point us to it. That tree is the Oriental plane, or, as some commonly call it, maple-tree. It is familiar to the inhabitants of a large part of the United States by the name of buttonwood, in Virginia, Kentucky, and Tennessee as the sycamore and sometimes as the water-beech, and among the French of Canada as the cotton-tree. We have frequently seen trees seventy and eighty feet in height, with branches extending horizontally to such an extent as to cause surprise that the weight of such long branches did not break their connections at the trunk. The bark scales off in patches,—a characteristic of the tree everywhere, the Oriental variety and the Occidental being almost identical, the former requiring more time in growth, and the leaves not quite so broad or deeply marked. It flowers in April and May in the Levant, ripening its seeds about October, and bearing balls of sizes varying from one to four inches in circumference, which appear before the leaves. The little hard nut or button within the cottony covering gives to the tree the name of "buttonwood." The platanus, or plane, [tree] derives its name from the Greek πλατύς, broad, in reference to its wide-spreading branches. It is a magnificent tree, a native of the Levant, well known and described in the times of Theocritus, who says the Spartan virgins used to assemble round the plane-tree, singing, "Reverence me, for I am the tree of Helen," and as far back as Homer described as "the shady plane." Virgil, Horace, and Ovid, among the Latins, refer to it. It was used in 1651 (according to Riccioli) by the Turks for ship-building, as it has been for other purposes, even for furniture. The weight of the wood when dry (by experiment of M. Hassenfratz, quoted by Loudon in his *Arboretum*, vol. iv.) is forty-nine pounds three ounces to the cubic foot. Kitto repeats the tale of Herodotus that Xerxes encircled one with a collar of gold. But Ælian adds that his delay beneath its shade was one of the causes of his defeat; and Evelyn quotes from Herodotus that Xerxes covered it with gold, gems, necklaces, &c., and then had a figure of it stamped on a medal of gold. (Hunt, *Evel.*, ii. p. 52.) Pausanias (A.D. 170) mentions a plane-tree of

Just north of Sidon are half-buried fragments of sculptured stone, some coarse mosaics, and pieces of ancient pottery scattered for several hundred yards along the shore. In 1819, a merchant¹ noticed a mosaic, some ten feet square, representing a horseman mounted, with festoons, forming a mosaic floor, not far north of the wall; but at present it is not to be seen: perhaps it lies buried beneath the sand. South of Sidon are half-filled excavations and sarcophagi partly exposed, some of which are probably untouched and may contain treasures for the antiquary, the historian, or even the miser. But the Arabs will not allow a passing traveller to open these tombs without making so much opposition that it is hazardous to succeed in the attempt. I think, however, from the desire exhibited on the part of the inhabitants to trade, that a plan might be adopted to exhume or purchase larger relics than those offered in the streets. M. de Saulcy mentions that he found a bas-relief built into the walls of the khan, which we suppose is the one in which we have taken up our residence. This relief bore the name of Julian, which M. de

extraordinary size and beauty and at his time thirteen hundred years old. The groves of Epicurus, in which Aristotle taught, and the groves of Academus, in which Plato delivered his celebrated discourses, were of this tree. Pliny (lib. xii. cap. 1) speaks of plano-trees in the Lyceum at Athens, whose roots extended farther than their branches. He says that one existed in his time eighty-one feet in circumference, and that Mucianus ate with eighteen persons in its hollow. See, further, Loudon Arbor., &c., iv. part iii. chap. cvii., London, 1844. With these facts before the reader, the allusion in Ezek. xxxi. 8 is evidently to this tree, whose history and peculiarities and Hebrew name point to the buttonwood (the *Platanus Orientalis*) of Syria as the true chestnut of the Scriptures.

¹ Mem. of the Black Sea, Dearborn, Boston, 1819, vol. ii. p. 159.

Saulcy has conjectured to be the name of some artist in an epitaph composed for himself.¹ But Julian was the name of the temporal lord from whom the Knights Templars purchased Sidon, (A.D. 1260;) and it is more probable that the name may have reference to him.²

The most interesting spot near Sidon to us was where the still lingering ruins of Lady Hester Stanhope's beautiful country-seat have a place. Joun (the name of the little village) once possessed a convent; and in after-times the ruined building was granted to Lady Hester by Abdallah, Pacha of St. Jean d'Acre. It seems scarcely six miles from Sidon, in a direction but little north of east. We could only see the place amid the hills in the distance, where once were beautiful kiosks ornamented with sculptures and paintings, marble fountains, and arbors intertwined with the jessamine and fragrant with the orange and the lemon tree, the whole surrounded by a white wall and forming the beautiful palace of the niece of Mr. Pitt. Lamartine, in October, 1832, succeeded in obtaining an interview with Lady Stanhope, and speaks of her astrological humors at that time; but, though this might have been a fancy near the close of her life, there is no reason to suppose that in the days of her queenly triumphs over the barbarism of her adopted friends any such singularities had an influence over her. Her early life was one of just such conquests as might have been expected on the part of beauty, of talent, and of

¹ M. de Sauley, vol. i. p. 36.

² The authorities Hugo, p. 736, and others in *Bibl. Res.*, vol. iii. p. 424.

wealth, and, without the supposition of disappointed love, —which Lamartine throws into his interesting sketch of her life,—an unusual and almost Amazonian decision of character, evidently modified by the Oriental scenes into which she was introduced, might have easily developed her early course into the latter direction without necessitating the supposition of insanity as a cause. Imagine a lady of such personal attractions as taught her she was admired everywhere, with a cultivated imagination, no strong attachment to her home, and with such singular intrepidity and strength of nerve that she could meet danger alone, at midnight and unshrinking, and, as in one instance related of Lady Hester by her physician, absolutely seize with one hand a large serpent that had coiled itself around her and in immediate contact with her person, unloose it with the other, and then deliberately kill it, without any apparent fear.¹ Now, add to such a character a sympathy for the legends and histories of the past, with the desire of visiting the lands of their origin; grant it wealth to execute its desire; then transfer yourself in imagination to the Orient and to Palmyra, and, amid its beautiful sculptures and its more glorious associations, gather four thousand unconquered Arabs, free and fearless as the eagles of their

¹Diary of her Physician, vol. iii., London. In a letter to her physician, just one month previous to her death, she said, "Thank God for my nerves! Would you sleep alone in a room with this girl? [Zezifoon.] And, besides, she told me the other day that she had only teeth for those who displeased her; and, therefore, you see that she is not ashamed of herself. But I think no more of her than of a little babe, and sleep on quietly."—*Memoirs of Lady Stanhope*, vol. iii. p. 338.

mountains and the winds of their plains, and let them be seen with four thousand steeds of the desert, the representatives of many thousands more; let them come from all parts, with their camels and spices and silks and treasures, their wives and their graceful daughters, and then amid the romantic influence of such a scene place the character we have described, and at her disposal the crown of Palmyra, and she may become, though a woman, what Lord Byron was as a man,—simply an example where the tempter has triumphed over the victim of ambition and of imagination but not of insanity. These were the scenes which transpired in 1821, when Lady Hester was offered the crown of Palmyra. But she outlived the grandeur of her reign, and in her obstinate solitude at Joun was deserted by her riches, which in their flight carried away the loyalty of her subjects, her honors, and, perhaps, toward the close of her days, her reason also.¹ Her history is also an illustration of Arab character and of the fickle nature of its adoration and its loyalty.

Van de Velde speaks of an extensive view to be had from a conical hill—generally considered about nine or ten miles east of Sidon—called Rummiet Rûm, near

¹ Much interesting information concerning Lady Stanhope may be gathered from her physician's diary of her travels, (London, 3 vols. 12mo,) and from Lamartine's *Palmyra*, vol. i. She died June, 1839, alone. Her emaciated corpse was interred in the same grave in which the body of a friend, Captain Loustaunau, had been placed some years before, in her own garden. This was according to her desire: and she was buried by Mr. Moore, the English consul, and the American missionary, Rev. Mr. Thompson.—*Memoirs, by her Physician*, p. 341.

the village of Rûm, though reckoned by him as five hours' ride from Sidon. From this place a fine and extensive view can be obtained.¹ We record it in anticipation of another visit, and for the benefit of others who may pass this way. Southeast of Sidon is the Jebel Rîhan, which may be said to be the last mountain-ridge of the Lebanon on the south. East of this is Mount Hermon, at a distance which we have calculated at about thirty-two English miles, fifteen degrees south of east from Sidon, and nearly twice as far from us as Jebel Rîhan, which is somewhat farther south than Hermon. Here is where both ridges of the great ranges terminate, the Lebanon, in Jebel Rîhan on the west, and the Anti-Lebanon, in Jebel esh Sheikh, or Mount Hermon, on the east, both ranges converging from the northeast to this region, with opening sufficient to permit the Leontes River to pass out from the long valley of Coele Syria. This river finds its source just above Baalbek, about fifty-three miles northeast of us, and, flowing down through the valley, it suddenly turns westward around the spurs of Jebel Rîhan and runs into the Mediterranean at a point some fifteen miles south of Sidon. As we shall soon leave the latitude of the Lebanon, the enumeration of the Lebanon peaks, with their characteristic interests, might well invite a few minutes' delay just here. The analysis of the mass of mountains and hills of Syria north of the latitude of Sidon would first divide the

¹ Van de Velde, vol. i. p. 92. The English copy contains a mistake, having "west" of Sidon for "east."

whole into two great separate ranges, the long and broad valley of Buka'a (the valley Coele Syria) between them being an interesting separating feature and terminating about this latitude. The western range runs nearly in a straight line north-northeast, and is called Jebel Libnan by the Arabs, but simply and *par excellence* LIBANUS, or MOUNT LEBANON. The eastern runs still more to the east, curving slightly around to the northeast and is called, in contradistinction to the other range, "the Lebanon over-against the other Lebanon," or ANTI-LEBANON. These are the two main divisions. Between these lies, as aforesaid, the Valley of Coele or Hollow Syria; and yet the valley-floor is generally considered at least two thousand feet above the level of the Mediterranean.¹ This valley, from a width of about twenty miles near its northeastern termination, and at a distance from our position (Sidon) of eighty miles, approaches us, with some irregularities in width, till it contracts to about four, or at the utmost five, miles, a little to the south of east from us and at the roots of Hermon, where it permits the escape of the Leontes, as described, and also gives rise to the most northern supplies of the Jordan, near the town of Hasbeiya, in a valley called Wady et Teim, down which valley, side by side with the Leontes, for some distance runs the little Nahr Hasbeiya, emptying into

¹ A manuscript map, obtained last year from Kiepert, in Berlin, by Rev. Dr. Coleman, of Philadelphia, to whose kindness I am indebted for an examination of it and other maps, makes it at El Merj, five or six miles south of Zahleh, two thousand five hundred and seventy-three feet above the sea. This I suppose is after Porter, *Five Years in Damascus*, vol. i. p. 11.

the Lake Huleh, (the waters of Merom,) and thence on south to the Lake of Tiberias.

Now, with this termination of the two ranges in our memory, let us here commence at the western range, the LEBANON, and enumerate the interests which are hung upon the links of its chain. First, and farthest south, is Jebel Rihan, a few miles from the foot of which sweeps around the Leontes of the ancients. Between it and Rihan are several tombs of Mohammedan prophets, the names of whom are all we know of them, and, more than this, there is reason to suppose that some are made "for the market," without ever having had a vital existence, being perhaps only characters canonized *neby* (prophet) for the sake of getting up a tomb for the benefit of some Mohammedan mason. For, while several of the *nebys* are of Biblical origin, as Neby Samwil, (Samuel,) Mûsa, (Moses,) Yunas, (Jonah,) &c., very many are of those of whom my guides and the Arabs knew nothing whatever, but, on inquiry, shrugging up the shoulders after the Italian method, would confess their ignorance. The wooded forests of Rihan could be plainly seen by us, and the villages on its seaward slopes. There are two castles, Djebea and Surba, not distinguishable by us, but spoken of as seen distinctly from Sidon, "glittering in the sun's rays against the dark shady foot of the mountain,"¹ and on the southern top of the mountain the wely of Neby Sejud, supposed to be the tomb of Aholiab, the workman of the Tabernacle.

¹ Van de Velde, vol. i. p. 90.

and said to be visited by the Jews as such.¹ Mr. Van de Velde considers this the most rugged and thickly-wooded mountain in the land. Next in order north are several peaks, with one principal point, bearing the name of Tom Niha, being a prominent and conical peak, and probably a point from which observations for mapping this region might be taken with better results than from any other point around. The next long link is Jebel Bârûk, remarkable for being of all the ridges the one to which the Leontes runs nearest. It presents most strongly a characteristic of the Lebanon range, namely, that the eastern slopes descend precipitously to the Valley of Buka'a, while the western runs gradually down a thousand step-like descents until the hills merge themselves into the sea-coast plains. East of its northern terminus, in a plain-part of the valley, are ruins of the city of CHALCIS, near the cool and gushing fountain of Anjar. It was here that Ptolemy executed his son, as Josephus twice relates, that he might obtain his wife Alexandra, whom he married after the execution.² This region by Pliny³

¹ I am inclined to put Aholiab's tomb (if he ever had one) in quite a different place and direction,—viz., in the wilderness, where "the whole number" of the murmurers perished, "from twenty years old and upward;" and Aholiab certainly was one of that number. Compare the time (Num. vii. 1) when the Tabernacle was finished with (xiv. 29) the time when the punishment was threatened, and see against whom, and it is plain Aholiab the architect (Ex. xxxvi. 1) was included in the number of the sentenced. See how definite is Numbers xxvi. 64. Yet Aholiab *has a tomb* in the list of sacred places among the Jews, (see Dr. Wilson, vol. ii. p. 613;) and this shows that there are scriptural difficulties in connection with the Jewish lists of tombs.

² Joseph. Antiq. xiv. 7, 4, B. J. i. 9, 2. This was Ptolemy, son of Menæus.

³ *Unde regio Chalcidem fertilissima Syriæ*, B. v. 23.

was said to be the most productive in Syria; and Cleopatra, in her travels through it with Antony, was so anxious to obtain it that she instigated the murder of Lysanias, who had succeeded to the government of Chalcis on the death of Ptolemy, to whom we have just referred, and thus she accomplished her desires.¹

Jebel Rîhan terminates in the north at a mountain-pass east of Beirût, through which the main road passes from Beirût to the great valley. On the north of the pass is the high peak of Jebel Kuneiyiseh, referred to on page 106. Its height is considered six thousand eight hundred and twenty-five feet; and it stands as a huge outpost to guide the traveller's eye over many a rocky and distant ridge to the main mountain-pass to and from the Valley of the Buka'a. Then in order comes the pass of Mughîtheh, and just beyond this is the noted Jebel Sunnîm, eight thousand five hundred

¹ Very probably this Chalcis was a part of that tetrarchy, spoken of in Luke iii. 1, belonging to "Lysanias the tetrarch of Abilene,"—a Lysanias who was not the one executed by Antony, but another of the same name, who must have been tetrarch at the birth of Christ, as Luke intimates. The previous Lysanias was executed B.C. 36. (Antiq. xv. 4, 1; Grotius in Luke, b. iii. chap. 1.) After the death of Cleopatra, Zenodorus formed this country by permission of Augustus; but, harboring and encouraging neighboring bands of robbers, the district was given to Herod the Great. (Antiq. xv. 10, 1.) After his death it was given to Philip and to Lysanias, a tetrarch, mentioned by the evangelist Luke, (iii. 1,) though not by Josephus. (Antiq. xvii. 11, 4.) The intimation of Josephus (Antiq. xx. 7, 1) is that, some time after Claudius became Cæsar, "when he had completed the twelfth year of his reign," he separated Chalcis from Abila, "which had been the tetrarchy of Lysanias," the intimation is that *they had been combined*, when under Lysanias:—*Λυσανία δὲ αὐτὴ ἐπονομαζέτο τετραρχία. Τὴν Χαλκίδα δὲ αὐτὸν ἀρραπείραι, δυναστεύσαντα ταύτης ἔτη τεσσαρά.* (Antiq. xx. 7, 1, *textum*, ed. Richter, Lipsiæ, 1826.) Mr. Porter says (Five Years in Damascus, vol. i. p. 15) that Lysanias transferred the government to Abila, and refers to Antiq. xiv. 13, 3; but his authority fails him entirely.

feet in height,¹ which, distinctly sinking, rises again into a range of elevated ridges, broad and wooded, running off perhaps twenty miles to the north-northeast, and for which I have no name unless that of Jebel Libnan, (the Arabic Libanus,) and where may be found the natural cave-bridge referred to. On the north of the last are left two more extended links to complete the chain. The first is the Jebel Mûkhmel, noted as bearing on its western flanks the most celebrated grove of cedars of Lebanon. The first notices we have of the modern cedars of Lebanon are found in the journal of a traveller, who visited Lebanon in 1550. He describes these cedars as twenty miles east of Tripoli, up the mountains. Four miles before reaching them he came to the monastery of the Virgin Mary, and obtained Maronites as guides. They were then about twenty-eight in number, thought to be planted by Solomon, and in a valley on the mountains so covered with snow as only to be accessible in the summer.² From that time to the present the trees have been gradually decreasing in number, until scarcely a dozen remain. Many of them are furrowed with lightning, which seems to strike them every year. While there are other groves discovered throughout the range of Lebanon, these trees are generally considered the ancient cedars. And here are annual festivals, and

¹ A snow-capped ridge, probably three miles in length.

² See *Les Observ.*, &c., pp. 162, 163, also Belon's treatise *De Arboribus Coniferis*, p. 4, 1553, in Loudon's *Arbor.*, and vol. iv. 2407 and 2409, London.

here an altar and a little chapel, and around all in this grove solemn associations cluster; and, when these relics of past centuries shall fall, none others will ever be able to excite so much veneration as has been associated with them, even though an equal antiquity should be ascribed to them.¹

¹ "At a distance they look very much like wide-spreading conical oaks. The measurements of the largest trunks are eight and nine feet in diameter, twenty-four feet in circumference; and another, with a sort of triple body and of a triangular figure, measured twelve feet on each side." (Pococke's *Description of the East*, vol. ii. part 1, chap. on Syria, p. 105.) La Roque, who visited them in 1722, counted twenty-two large cedars, the largest with a trunk nineteen feet in circumference and a head of one hundred and twenty feet in circumference. (*Voyage de Syrie*, Amsterdam, 1723.) The celebrated temple of Diana at Ephesus,—which was accounted one of the seven wonders of the world, and which was two hundred and twenty years in building,—destroyed by fire on the night of the birth of Alexander the Great, was constructed principally of cedar. Pliny speaks of a temple of Apollo at Utica, in Africa, in which was found cedar timber that, though nearly two thousand years old, was perfectly sound. Its oil, or the resin of the cedar, preserved the papyrus, according to Vitruvius, (vol. iii. chap. 9;) and so it does the mummies. (Pliny, xvi. cap. ii., Diod. Sic. lib. i. § 2.) As the annual alternations or rings in the wood of the cedar are very distinct, cross-sections of this wood may yet be used successfully in determining not only the age of the tree, but the comparative temperatures of the winters. There is a remarkable uniformity and relation between the temperature of winters and the character of these cyclical alternations of trees, as seen under a microscope after saturation; and, if this relation, which seems to exist in several American trees,—as in the chestnut, the ash, and the oak,—can be eventually developed in the cedar, meteorological facts of great interest may yet be elicited from the rings of ancient cedars in the mountains of Lebanon. In 1832, M. Bove, ex-Director of Agriculture of Ibrahim Pasha at Cairo, in going from Jakhlehe to Deir el Kamr, passed through a valley, and on the right was a mountain with some thousands of cedars on its summit. "These," he says, "are from three to sixteen feet in circumference, and in height exceeding fifty feet." (*Am. Scient. Nat.* 2, s. vol. i. p. 235, in Loudon's *Arbor.*, vol. iv. 2407.) The cedar of Lebanon has also been lately discovered on Mount Atlas, and cones, &c. sent thence by the consul at Tangier, and also from Morocco. See Loudon's *Arbor.*, vol. iv. 2407. It is an error to suppose that there are no young cedars, or that the accumulation of cones and leaves prevents future growth,

The last link in the range of Lebanon (the Jebel Akkar) may be noted as containing the highest point of the whole range. That point in its southern portion runs up to the height of ten thousand five hundred feet, —which is probably fifteen hundred feet higher than Mt. Hermon. These eight unequal links, as far as we know at present, form the divisions of the long range of Mt. Lebanon, which, commencing on the north and running south-southwest, terminates nearly east of Sidon. The corresponding range of Anti-Lebanon runs from the same latitude east of Sidon, and seems to bend over more toward the east, and forms with its branches the western boundary of the plain of Damascus. It is not so thickly settled as Lebanon, nor is it so separable into distinct links as the western range.¹

From the specimens collected by myself and others —and all of which have been found in this western range alone, a description of which would fill many pages,—I am convinced that a most interesting and important geological and mineralogical cabinet could be formed from this range alone. Some fragments have given me reason to think that ammonites—of which we have an example among the shells illustrated on the following page—may yet be found of

as is asserted in Loudon's work, above quoted. The author has in his possession two plants, each seven inches in height, which with thousands were growing under the shadow of the old cedars last June, (1858.)

¹ Mr. Porter in his map and work (*Five Years in Damascus*) turns this chain so far over to the east as to exceed in this respect all other maps, and so much so that there appears to be an error in this respect, which I have spoken of in the notice of the map accompanying this work.

several feet diameter. I have in my possession a shell (ostrea) which I obtained at Beirût, and which was taken near the summit-ridges of the Lebanon, which, though fossil, exhibits in part all the rich and pearly hue of recent shells.¹

In the fall of 1854, a Turkish gentleman hired some Arabs to dig a foundation for a villa near Sidon. One of them struck against an earthen vessel buried among the ruins; and, to the amazement of the Arabs, out rolled about fifteen hundred pieces of gold. They were coins of the time of Alexander and of Philip, and probably had been buried for safe-keeping, but the owner—from exile or sudden death—was never able to make use of it or to reveal its hiding-place. The Arabs distributed the prize among themselves; but the governor of the pashalic of which Sidon is a city obtained news of the discovery and possession of the princely treasure itself, which he soon melted down, and, so far as I have known, the antique specimens, so much more precious for their history than for their intrinsic value, were lost, except a single specimen, of which I have had an engraving most carefully made, and which is presented herewith.²

¹ There are forty varieties of fossil shells which have been first seen in Syria, and perhaps are unknown elsewhere. In all, there have been found up to the present time one hundred and ninety-three varieties, and of which there are in my possession drawings or the original specimens. Many of my first collection are missing, which might have increased the number to at least two hundred. Others who have been more careful to gather and retain than myself have additional varieties. So that it fully appears that this region would be a rich soil for the geologist, and one which Dr. Anderson in his official report has only opened to interest.

² For this specimen I am indebted to J. Hosford Smith, Esq., former



Several items in the history of the coins of this country add greatly to the interest of both classical and Biblical studies. I have presented them in the Appendix, No. II.

consul at Beirût, and now Ottoman consul at New York, who obtained it from the vice-consul at Sidon and gave me the history of its discovery. It is a Greek stater, (*στατρη*, standard,) struck in the early times of Alexander the Great. On the *OBVERSE* is the helmet-head of Pallas, ornamented with a serpent, the face very perfect and noble in contour, the ear not exposed as it is in several of the staters I have seen. The *REVERSE*, a victory with a wreath in one hand and standard in the other, with the monogram in front of the figure and under the hand holding the wreath. The superscription is simply ΑΛΕΞΑΝΔΡΟΥ, (money of) ALEXANDER. The weight of the stater averages 132.5 grains, (distinctly shown in Dr. Wm. Smith's *Roman and Grecian Antiquities*, *in loco*,) though sometimes made four and a half grains more. (Mionnet *Med.*, Paris, 1854, sup. iii. p. 260, says 2 gros 17 grs.,—137 grs.) The value, £1 3s. 6d., (\$5.68.) They are as fresh as if from the mint yesterday, being almost virgin gold, with no alloy but silver, and that so exceedingly small in amount as to be considered accidental.

CHAPTER VII.

SAREPTA AND THE COUNTRY BETWEEN SIDON AND TYRE.

BEFORE we commenced our wanderings, we informed Hanna that it was our intention to leave for Tyre to-day; but on our return we found our baggage where we had left it and some Arabs cosily enjoying themselves in the midst. Our dragoman is shrewd; and we begin to suspect that a strong temptation to delay is presented to any dragoman when a traveller offers to hire him by the day. Hanna is promised six dollars a day to be captain-general of our whole troop, to go where and when we wish, to provide every thing, do all our cooking, packing, guiding, and fighting, and on extra occasions and routes to expect some extra payment. Delay is now certainly a speculation on his part alone, as we are ready to start. Hanna casts up an imploring look to the clouds and is greeted by a few drops of rain. He thinks it will rain. So do we. After considerable controversy, we are under way, and leave the khan-gate at ten minutes past eleven. We travel southward. In twenty minutes nothing can be seen of Sidon but the old castle and fort of Louis, of which we have already spoken, and which

seems built so as to form part of the southern wall. Our way is over a coast-plain, and is well defined by the tracks on the road. And now our course is south-south-west; and in fifteen minutes we cross the dry Wady Senik, not containing as much water as the road. We left the city with a beautiful rainbow before us; but rainbows only promise rain,—which is coming rapidly upon us. One or two miles off, on our left, are signs of a larger growth of trees than any we have hitherto seen on our journey. We soon enter a grove of mimosa-trees, closely meeting overhead, and several hundred feet in length.¹ They form a charming contrast to the desolate hills we have passed. A short distance farther we meet the delicate fringe-like tamarisk, called ittel in Egypt, spoken of on page 122; and then appears the fig in abundance, and a variety of cane; and at twenty minutes before twelve o'clock we pass a beautiful and fruited orange-grove on the right, of a dark and healthful green, rich in foliage and in golden fruit, irrigated by water drawn by the ancient wheel at the cistern.²

¹ The leaf and ball-like blossoms are represented in the plate of birds. It is the *Mimosa Farnesianna*, Linn.

² Every revolution of the chain of buckets causes as many waves of water to run down the stream to the garden as there are buckets on the wheel so there are a series of regular wavelets or pulsations. And, as we stand looking at the pulsations running off into the various channels, the sixth verse of Eccles. xii. suggests to us the thought that, whether Solomon understood the circulation of the blood or not, he could not have chosen a more appropriate figure to express the pulsating circulation of the blood than that drawn from "the wheel at the cistern." In Egypt this is the general mode of irrigation, in connection with little channels or streams, which are turned frequently into a parched portion of the garden by the

We now enter upon a larger plain. The sea rolls in, wave after wave, on the right, and about a mile to the left are the mountains; while the rich and level soil stretches onward for several miles. The land is freer from rocks and darker than we have yet seen it; and the region must be delightful in the spring and early summer. At twenty minutes before twelve o'clock, there are before us patches of trees—one consisting of about sixty—in an enclosure. The mountains are terraced like the hills on the Rhine. At eight minutes before twelve o'clock we pass a fragment of a prostrate column, some ten feet long, having the names of IMPERATORES CÆSARES, L. SEPTIMUS SEVERUS, PIUS PERTINAX, ET M[ARCUS]. AURELIUS. The burden of forty-five words, as far as sand and corrosion would permit, was that these emperors had renewed both the roads and the mile-posts of this province.¹ About two minutes after we crossed a water-bed about one hundred feet wide, though with only about three or four feet width of running water. And now, because of rocks and stones, all road disappears, and no one can recognise any pathway what-

hand, or even the foot, by simply breaking down some little barrier; and it is probable that to some such custom allusion is made in Ps. cxxvi. 4:—"Turn again our captivity, O Lord, as the streams in the South;" i. e., turn us as the streams are turned toward the land that mourns for us.

¹ Travellers have contented themselves so often by supposing that so many have copied the inscription, that the probability is we have no correct copy whatever. No two that I have seen agree. De la Roque disagrees with Maundrell; and, if I was correct in my own, then there is an error in La Roque's; and yet, laboring under the same impression that others had made repeated copies, I was not so careful as to be positive in regard to the accuracy of my own. It may be that different columns vary in their inscriptions; and, if so, there is greater reason for preserving the words.

ever to Tyre. But onward we press. Fifteen minutes after noon another little dry water-course appears, and then very soon a little rill, ten or twelve inches wide, running into the sea; and at half-past twelve o'clock another dry course, fifteen to twenty feet wide. Yesterday we passed sixteen or seventeen camels, and to-day some thirteen. They manage to get over these rocky beds; but it is surprising how they succeed without sadly cutting their soft and sponge-like feet. At six minutes before one o'clock we ford the Nahr ez Zaherany, a stream about fifteen feet wide and two feet deep. Not far above us is a bridge of several arches. A part of the bridge has fallen, exposing a pavement of square blocks of stone regularly laid. From the bridge runs the basis of a Roman road, a part of which I saw on the plain this side of Sidon. A minute's walk from the bridge brings us to another fragment of a column, and again there are signs of an ancient road. At a quarter-past one o'clock we pass a stream about three feet wide, with what the guide calls a ruined mill on our left; but there are other ruins around it, and a khan of apparently later date in ruins.¹ The plain soon after closes around toward the coast, and we meet another of the square towers spoken of before. The

¹ This is at Khan ain Burak, farther on. At a quarter past one o'clock, we pass a little water-course, with stream not more than ten inches wide, though the course is five to six feet. At two minutes past two o'clock, another creek, with rocky bed, seven to eight feet wide,—water eight to ten inches deep. We next approach the limit of the plain; and beyond the limit, and on the bluff, is the tower above spoken of. The fine spring of Ain el Khantarah, with its shade, is three-fourths of a mile north of the Ras Surafend. (See the map.)

soil is dark and rich, and apparently deep. At two o'clock we ascend the hilly promontory Ras Surafend, and in twenty minutes we are upon the ruins of the Biblical Sarepta; but passing on to the khan, five minutes farther, and riding in through the door, we dismount to look around while waiting for our baggage. We would willingly have remained to make examinations, but wished to spend the Sabbath at Tyre; and, as it was now half-past two P.M. Saturday, we had no disposition to remain many minutes. But Hanna had been forced to submit to our wishes this morning, and he was evidently determined that we should have time sufficient for examinations at Sarepta. He insisted that the roads were terrible; it was raining; we should arrive after dark; the passes were rocky and dangerous in the day,—much more so in the night; it was five or five and a half hours to Tyre from Sarepta, and he was afraid. It was in vain that we assured him that we would risk it, having travelled bad roads before, and that we were rain-proof. Finally an idea suggested to him an apparent acquiescence, and we thought we had perhaps gained the point. The muleteers arrived, and on our return from a walk we found the baggage tumbling off the mules. Hanna had put his idea into the head of one of the muleteers; and he was not going, if all the world went without him. The *ruse* was a good one. I saw that we were caught, as it was too late to repack and reach Tyre that night; yet there was a chance to meet Hanna on his own ground. So we submitted, but on the terms that on Monday

we should leave here, pass through Tyre, and dine and sleep that night some miles beyond at the castle of a Syrian sheik, to whom we had sent word previously. To all this silence was the only answer from either Hanna or the Arab. Our dragoman saw through the plan. It would be no gain to him to stay here in this miserable hut, and no loss to us, save in comfort. But it was too late for him to leave; and, taking Hanna's "heifer to plough with," we showed the surly muleteer that we were acquainted with something more terrible than pistols and guns. Opening my instruments, the little quivering needle of my sighted compass was soon pointing at him, and my ivory-scaled thermometer was at his feet. One instrument after another revealed to him that all his "bearings were taken;" and he was assured that we would take care he did not trouble us again. It was useless for him to resist. He knew the effect of "the evil eye," and so did we; and Hanna himself had reason to know that he was not "up to the times." Still, he urged that it was impossible to accomplish our wishes. But he was requested to say nothing further; and we proposed to the Arab that the baggage and tents should be sent over directly across the country to the castle and we go on to Tyre.

"Even then," persisted Hanna, "it will be impossible to stop at Tyre a moment if we should leave so early as eight o'clock. It will take us till midnight to reach the castle."

"Eight o'clock! Every one of us must be in the saddle and off before sunrise."

"Will you have breakfast before you leave?"

"Certainly. On Monday morning early—say three o'clock—I will wake you. Preparations shall be made and completed, and we be off before sunrise."

"Insh, wullah!" was ~~the~~ surly reply.

But our incantations with the Arabs were more effectual than force or even "backshish." We agreed to wake them on Monday morning at one o'clock, so as to give them ample time; and the baggage entire was to be at the castle before midnight. Our instruments were to be shut up and the evil eye averted. Agreed! Putting his fingers upon his eyes, in token of the certainty of fulfilment, the bargain was made. Hanna and ourselves had no further conversation, and we prepared to examine our quarters.

The completion of our agreement seemed the signal of attack from a more vexatious and inextricable trouble. Our khan was densely inhabited by a minute variety of little black and brown "assassins," which would afford entomologists one of those "unexplored fields" of which we hear so much, and to which our naturalists with pins and hooks would be welcome even by the Bedouins themselves. Yet these last seem positively "case-hardened," and take the plague "naturally," with which every traveller is forced to become acquainted, and of which there is no alleviation but a determined resignation, which will teach one how much he can endure without dying outright! Yet in this room there was an elevation above the floor for beds; and we were about to be accommodated without any regard to the character of

the place or the indescribable state in which one might imagine a stable to be which had been used for so long a period that parts of its "strata" had become almost "fossil" from age. Across the road we found a better place,—a room ten by twelve feet, with two little windows, blocked up to keep out the rain, and a door five feet high, with cracks and holes such that we had to put up our tarpaulins to exclude the wind. These curtains reduced us to the necessity of using candle-light. Moreover, our floor of earth was damp, and we were wet, bespattered with mud, and cold. There was no fire to cheer us save what could be seen in a little earthen furnace with much smoke and a handful of coals.

Our Italian friend offers us any dry clothing he may have, waits upon us as though he were our servant, is very obliging, and has desired that we would permit him to accompany us to America. He appears to be a wanderer; but of his history we know nothing. Soon our arrangements for "bed and board" are made, and we console ourselves with the expectation of examining the ruins of Sarepta. Over our heads are two little nests and one bird, which seems, without any alarm, to be perfectly at home in either. How the little fellow endures the smoke of the furnace and that of the pipe I cannot tell. Walking out from our "palace" and looking north, the view of the ruins of Sarepta appears as represented on the next page. In the New Testament the name is Sarepta, and in the Old, Zarephath.¹

¹ See Scripture references in Geographical Appendix.



RUINS OF SAREPTA.

There are seven fig-trees, gnarled and aged, standing upon the ruins, where there is scarcely one stone in order upon another, excepting those found beneath the surface. In one place was a pedestal of white marble, like an oblong altar, with partially-erased reliefs upon two sides. In another place was fine Corinthian capital of white marble, somewhat injured. Its base we think we recognised in one which we found on the water's edge several hundred feet off. This base was united with the rock, as if the rock had once been soft and the base had been pushed into it while in that state. The ruins in some places reach quite down to the waters of the sea. In another place we found a partial excavation, exposing stones of very large size, and forming a circular foundation; and close at hand was a broken shaft, several feet

in length and about one foot in diameter, with an iron pin in one end. The pin appears to be surrounded by lead, which was poured in when in a melted state to fill up the interstices between the iron and the marble. In the wall of our khan there is set a marble mortar; and near the door, in the mud of the wall, is a broken column, with other fragments, apparently from the ruins. In another place we descended eight or ten feet by means of rude steps to a spring running under a rock, and over the water there was an arch as of a vault, evidently ancient. A light green glass appears scattered everywhere; and some which we dug out seems united with the rock, as if it formerly was a part of a glass-furnace. My friend picked up a piece of very pretty agate; and fragments of chalcedony are to be found not far from the ruins, some specimens of which I brought away with me. Large quantities of broken and crushed pieces of pottery were to be seen everywhere; and I picked up a fragment of a six-sided glass rod, tinged as if it had passed through the fire. It appears that the natives are in the habit of taking from the broken ruins building-material to build up the new Sarepta, now removed east of the ruins to the side of a hill perhaps three-quarters of a mile off, and called Sarafend. On the sea-side of the ruins is a large mass of stones, arranged as if to form a wall or wharf. In some places the stones are large, and in others appear more like a conglomerate rock, or perhaps a conglomerate of ruins, and looking more modern than the rest. From a portion of the latter I easily extracted a very smooth slab of

blue-grained marble, quite thin,—only three-eighths of an inch,—the sides of which were planes with a parallelism of singular accuracy. Much might be found of interest here by excavation. The fragments are totally unlike any thing modern, and suggest that the place was once of no small repute. Many of the fragments are ploughed into the soil beyond what appears to be the bounds of the city, which probably was large enough to contain from four to five thousand inhabitants. The sea-shore is covered in places with various-colored weeds, very small and delicate, of which we have correctly-delineated specimens in the plate of flowers in this volume. At one place they were so numerous that for the moment it appeared as though we were in the neighborhood of a cotton or calico print-factory and the refuse was in a little channel before us. They are somewhat similar to what we have found on sea-coasts in the United States; and every shade that adds beauty to the ornaments usually made on the southern coast of England, and especially upon the Isle of Wight, is found at this place. Here we also found the green and circular shell-fish called *echinus*,¹ which when living is covered with spines, and whose shell is so beautifully perforated

¹ The echinides, otherwise called "urchins," have a calcareous shell covered with long spines, which are sometimes articulated and fixed upon movable tubercles. The shell is pierced with a great number of small holes, from each of which issues a tube or retractile sucker, through which the animal breathes. They have been named ambulacra. Sometimes the holes extend all round the body, and sometimes only over a part. Their number, their form, and the respective position of the two intestinal canals seem to characterize some of the genera. They feed on small fish, and have a complicated apparatus for a mouth. See Catalogue Roy. Mus. of Nat. Hist., Paris.

with series of air-holes. Some of the specimens of coral, in the form of leaves, are white and beautiful, and sea-crabs and crustacea are found of an articulation and of a diversity in size and color very interesting to the naturalist. The sponges picked up on the shore are remarkable, and gives evidence that the most valuable varieties are not far off. A most singular specimen of silicious sponge was found here by myself, and when picked up left in the hand innumerable little transparent thorns, which, under the microscope, were like minute hollow glass stings. A friend, attempting to squeeze it, found remaining in his hand a large number of as it were glass hairs, so minute, sharp, and brittle that they were not extracted until after hours of effort. This specimen belongs to a variety of the sponge called *Halicondria*.¹ I also obtained a large piece of volcanic pumice, containing many minute fragments of minerals which I had found near the top of Vesuvius.²

We returned to our khan. I find that the owner of the khan has two children, both girls, whom he treats as if they were boys, subjecting them not only to many of the duties, but even of the habits, of boys.

¹ From *θάλας*, the sea. The name of sponge shows that it was early noticed for its peculiar qualities. *Σπογγος*, or *σφογγος*, is derived from *σφγγω*, to squeeze.

"Then with a sponge he drest
The face all over, neck and hands, and all his hairy breast."

Homer's Iliad, bk. xviii., by Chapman.

See *Hist. of Brit. Sponges*, p. 93, George Johnston, M.D., Edinburgh, W. H. Lizars, Edinburgh, 1842, where is figured a silicious sponge similar to the one described.

² These specimens have been placed in the Academy of Natural Sciences at Philadelphia.

The eldest—about eight or nine years of age—rides the mule to water, and seems quite expert as a little horseman; for she always rides as a boy would,—“bare back,” with a foot on either side,—so that I could scarcely believe, until expressly told, that they were both girls. The Turks care little for girls, and consider themselves childless so long as they are not fathers to boys. But, if girls are to be treated after this manner, we see no reason why the father of a girl should hold himself childless. The youngest is an active little creature, and bears the name Hanefa. The hostess evidently holds the “rod,” woman though she is; for, when another party arrived, just after we had entered our quarters, and obtained permission of the Arab owner of the place to occupy a corner of the khan used as a mosque, the old lady set upon her husband with such a stormy vocabulary that it was worth a ride of ten miles over the rocks to hear the Arabic spoken with such rapidity, vociferation, and passion. The result was that the man was forced to yield to the piety of his wife, and the new-comers slept in the stable in company with the mules, horses, and the little “black assassins” before referred to.

Zarephath seems to have derived its name from some characteristics of the inhabitants; and the opinion is plausible that formerly this was a place of furnaces, where either metals or glass, or both, were melted and fabricated.¹ And there can be no doubt, as Sidon was

¹ The name signifies “a melting” or “liquifying.” זָרַף, *zaraph*, to melt, or, with Gesenius, “to smelt.”

described by Homer as the most influential and most artistic city of his times, wonderful for its skill in working brass and silver, and as this was one of the "daughters,"—as smaller places depending upon another were called,—that Zarephath also partook of that enterprise of Sidon in reference to which Homer speaks so plainly.¹ The covered fountain discovered amid its ruins, which is used even now, was probably one of the ancient features of the town; and, as fountains are not frequently lost, or, if so, do not spring up in settled towns, perhaps this fountain was in existence before this city was built, and was of value in very early times,—even in the drought during Elijah's life,—and then made Sarepta a desirable place of resort. This would afford a reason why the prophet said to the widow, when he met her out of the gates of the city, "Fetch me, I pray thee, a little water in a vessel, that I may drink," requesting her at the same time to bring him "a morsel of bread" in her hand. All this shows that the inhabitants depended upon a supply of water within the city; and these facts lead us to think that these crumbling arches cover the spring from which the prophet drank when all other fountains in the vicinity had failed.²

¹ Homer speaks of Sidon as abounding in brass, (*πολυχαλκος*, *Odys.* c. 424.) Again, as exceedingly skilful in art, (*πολυδαίδαλοι*, highly-wrought *embossing in high style of beauty and art*, and used in reference to metals, *ψ.* 743.) Describing a silver vase, he represents the speaker as proving its beauty by a simple reference to the fact that it was made by the Sidonians. See *Odyss.* v. 285; *Il.* z. 290; *Odyss.* δ. 618, 619, c. 118, 119, δ. 84, where the splendor and excellence of Sidonian art and manufacture and the skill of female *servants* not only, but of the daughters of the free citizens, are described. Sarepta was "a city of Sidon."

² Menander, the historian of Tyre, in his *Acts of Ethbaal*, [Ithobal,] king

Sarepta was evidently once a place of beauty and wealth and of enterprise. Even the present half-buried ruins are proofs; but those found about A.D. 1300 fully "indicated its ancient splendor."¹ At that time there were eight modern houses. There are none there now, —not even the mosque and hermit's cell of which another traveller speaks, A.D. 1723.² There are excavated tombs near the base of the hills not far off, which have been thought to belong to the ancient city.³ See Appendix IV. for other matters suggested by this visit.

In the evening, at dinner, which of necessity was almost always by candle-light, we were treated to at least the sight of some Syrian birds which we had shot after our arrival; but, upon cutting into the birds, by the dim light of our candle, we were not

of Tyre, as quoted by Josephus, (*Antiq. viii. c. 13, 2.*) mentions the fact of a want of rain felt at Tyre for a time, which answered to a part of the time of the drought in the reign of Ahab, only that the history of Menander speaks of it as for one year, whereas our Saviour says three years and six months in his discourse at Nazareth, (*Luke iv. 25.*) And the same length of time is recorded in *James v. 17.* But the manner in which it is related by Menander shows that it must have been more than one year; for he says that it was from Hyperberetœus to the same month of the succeeding year; i.e. from September to September. (See Appendix III.) Now, from March to September there is no rain in any year: hence this time is to be added. But he speaks of Tyre, where there is rain even at the present time when there is no rain in the interior, or where the long drought was in the time of Ahab. The hygrometrical states vary in this respect even at the present day. This record of a drought, agreeing in time with Ahab's reign, and from the Tyrian annals, is a singular verification of the correctness of Scripture history, for these histories are totally distinct, and afford the only known record of a drought by the Tyrians.

¹ Brocardus, as quoted by Rob. Bibl. Res., iii. 413.

² De la Roque, *Voy. de Syrie, &c.*:—"Nous y vîmes une petite mosquée en dame bâtie sur le bord de la mer," &c.

³ Bibl. Res. iii. 414.

a little surprised when we discovered that Nicolo had not permitted even the scratch of his knife to be made in one of them, but, having removed the feathers, had cooked them as they were, giving us the benefit of all that remained within. Nicolo was equally surprised at our objection, but supposing, according to the old adage, that there was no accounting for tastes, promised to improve hereafter.

The Sabbath, as a "sweet day of rest," was by no means unwelcome, though in this lonely place. By an easy calculation, we were soon acquainted with the difference of time between this meridian and that of the land of our home. Thoughts of distant scenes, commingling with those suggested by the mountains, plains, and ruins around us, almost permitted us to feel in our seasons of devotion as though we had transplanted the interests of Western worship into the land where the precepts and scenes of the Scriptures had their origin. It required but little effort of imagination to restore the cities and reconstruct the ruined walls and temples, and walk where lived and spoke and acted the characters of ancient times, full of that dignity of simplicity that eminently characterizes the words and faith of the people and prophets of other days. Those were days when the faltering, misty faith of the present was unfelt, and though they walked not by sight, yet the mysteries of the future, being felt realities, gave that sublimity of character which seemed always associated with the early patriarchs and prophets, whose feet once trod on the land where now we too were worshippers.

On Monday morning,¹ at half-past one o'clock, my little alarm-clock sounded its call, and, despite some remonstrance from Mohammedans and Christians combined, we were all aroused; but it was five o'clock before we were mounted. We left our muleteers to make their way across the country, according to agreement, and started for Tyre. The air was pleasant, the moon bright, and we pressed on, passing after twenty-seven minutes a stone wall two feet thick, enclosing a field of several acres, and the only unbroken stone wall we have yet met with. About thirty minutes after passing a stream four or five feet wide, we came (at six o'clock) upon the ruins of Adlun, stretching for about four or five hundred yards along our way. For a mile past we have passed occasional indistinct ruins, and apparently a stone road; but now the ruins present the appearance of walls, rooms, and foundations of small stone houses. Our attention is especially directed to two rooms, apparently about ten feet square, and to a cistern, at the mouth five or six feet square and eleven or twelve deep, being beneath larger than at the top. As at Sarepta, the name of the ruins is found connected with a village eastward and not far off. Near this place, in the hills, are excavated tombs, and farther east is the little village El Ansariyeh. These tombs have been spoken of frequently as un-

¹ Yesterday the temperature at fifteen minutes before nine was 55°, at twenty-five minutes past three P.M. 59½°, and at seven o'clock 58°, light wind S.S.E. To-day, Monday, at four o'clock A.M., 56°, clouds, with light wind coursing S.S.W.

usually large and important, and one in particular is noticed.¹

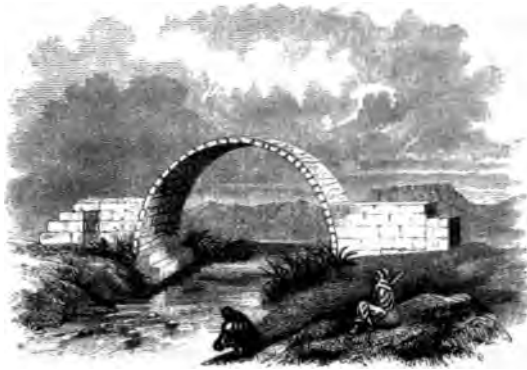
How strange, with the cool, damp sea-wind blowing on us, do these nameless ruins appear beneath the pale beams of the bright moon as we pass on our silent and lonely course, meditating on

"Life and thought long pass'd away,
Side by side,
Leaving door and windows wide,—
Careless tenants they."

Five or ten minutes after, we pass cultivated fields, unenclosed; and soon come in sight of Tyre. Scarcely a house can be seen, nor can the city be distinguished from the rocky promontory running into the sea. We now pass the richest black and mellow soil we have yet seen on this Phœnician plain. It is about four feet deep; and the luxuriant vegetation proves its excellence. We were nearly seven miles distant from Tyre, at the point from which we obtained the first view; and, though in a few minutes after we lose sight of the city, we were greeted with a beautiful sunrise. It is now a few minutes before seven. We have the crimson clouds above us, with two broken and widely-separated columns of color near the horizon, which fancifully look as if they once sustained a magnificent rainbow; around us spreads the rich plain of Tyre with its oleanders and shrubbery, and in the

¹ Mearah of Joshua xiii. 4 has been suggested as possibly at this place, as that word signifies "cave," and is spoken of as the "Mearah that is beside the Zidonians." It was noticed by William of Tyre, A.D. 1182, as "the Tyrian cave in the Territory of Sidon occupied by the Crusaders as a stronghold." See Bibl. Res. iii. 412. Dr. Robinson, however, thinks it questionable.

distance Tyre itself rises plainly in sight, stretching out into the sea. At ten minutes before seven o'clock we come to the following bridge and water-course, with a stream five or six feet wide, forming the Abu l'Aswad.



I have sketched it because it is interesting for its unbroken arch of thirty-five stones, being quite thin, as fragile in appearance as represented, the pressure downward keeping the stones in their places. We passed through the current and onward. For some time we could see a yellow discoloration upon the sea, occasioned by the stream of some river mingling with the blue waters of the Mediterranean; and at twenty-five minutes before eight we found the cause in the Leontes, called Kasimiyeh, or "the divider," probably from the fact that it is the separating line between two districts.¹ Above the point from which it issues from the Valley of Buka'a it takes the name of Litany, which is supposed to be a derivative from Leontes.² We have traced this river

¹ The Belad es Shukif on the north and Belad Besharah on the south.

² Robinson, *Bibl. Res.*, gives the history of the name, vol. iii. 409.

before, (p. 158.) The guides pronounced the word Kasi-miyehas if it was "*kathmee-e*." The river is about forty feet wide, flowing deep and strong along a channel which winds exceedingly just before reaching the sea. We crossed it on the only perfect bridge we have yet seen, and which, from the history of the bridges thrown over this river, must be modern, or since 1738, as a traveller found a bridge here then of two arches,¹ and this has but one, presenting the following appearance.



An arch on the left seems to have existed as on the right, and both were pointed, only the centre arch being circular. Two marble shafts are worked into the wall on each side of the right-hand small arch.²

¹ Pococke, in 1738, ii. 84. A new bridge is described by Turner as being in this place in 1815,—formerly one of four arches. It was described by Maundrell and D'Arvieux about 1660. See Rob. Res. iii. 409.

² The bridge I should think was thirty feet wide; and my horse took twenty-four steps of the forefoot in passing over, which on measurement made it about sixty feet. Crows appear in large numbers; and our Arabs at this place, as on a former occasion, used the Arab *ng*, *y*, which is a difficult sound; and yet, though pronounced in the Hebrew by many with the

Here we meet with great quantities of the bulb-root which the Arabs call the wild onion. It spreads over acres of the rich land around, has no odor of the onion, and, on examination, appears to be of that variety of liliaceæ known as the squill, so much used in medicine,¹—though, from the absence of flowers, we could not be certain. The thistles are rank; and the prettiest variety is seen in the plate of flowers. The oleander (*Nerium*) is in rich profusion, exhibiting fine flowers. At half-past eight o'clock we obtain another sight of Tyre, about three miles off; and at the same time we are passing fragments of polished marble and pieces of pottery, and occasionally we find the rock has been hewn into a variety of forms. There is evidently a basis-rock along this shore, which has undergone some local change, perhaps a subsidence; for it has been cut away and prepared for foundations to houses, which, however, had the sea always preserved the same relative level, would have been uninhabitable. In some places, excavations of a few inches disclose foundations; and there are fragments of hewn marble within so near the water that they are washed by every high wave.

At twenty minutes after nine we pass a rivulet which comes from under a bank, and, five minutes after,

same sound as ש, was doubtless pronounced after with the same sound as that of the Arabic guttural. I am informed by Dr. Leeser, of the synagogue Mikve Israel, Philadelphia, that, according to the Talmud, no one was allowed to read the Law who could not make the proper difference between the י and ש. The Arabs recognise the sound in the cry of the crow, and call the bird by a root-form of the word used in the Scriptures to designate the crow.

¹ *Scilla maritima*.

another, several feet wide; and ruins and fragments are met with constantly. For some time back we have seen snow upon the ranges of Lebanon, five peaks of which are easily counted; and now, from a point a mile off from Tyre, there is a position, somewhat elevated, from which a splendid view of the eastern range, or Anti-Lebanon, can be had, enabling us to see that the course is northeast, and that some of the summits are covered with snow. At about three miles from Tyre we could see a dome-like mountain, which our guide assured us was Mount Tabor. We stopped when about a mile off for about ten minutes; and the following view was



then obtained of modern Tyre. There are six vessels in port, one with French colors. The houses, gates, five palm-trees, and minaret are sketched with a minute

regard to reality; we need not, therefore, describe the place any further than to add that the city-gate in the wall is on the left of the view, under two unequal openings, and that there is a deep excavation in the earth somewhat farther to the left. Rocks appear jutting out into the sea, as in the view. We skirted the shore, and at about twenty-five minutes after nine o'clock were within the walls of Tyre.



SPINE OF THE CIDARIS.

CHAPTER VIII.

TYRE—ITS HISTORY AND LEGENDS.

IMMEDIATELY after our entrance we were introduced to a condition of things very nearly resembling a barn-yard. We were the objects of not a little curiosity as we wound our way through narrow streets, like those at Sidon, and at last entered the court-yard of a khan. Here we dismounted, and, taking a guide, commenced our examinations. The guide had acquired a few words of French, which he made use of whenever he was unwilling that any around should understand him. After passing the bazaars, we were taken to what is evidently the great relic in the opinion of the present Tyrians, namely, the ruins of the ancient church. These ruins are interesting; and after some difficulty the measurements and plan on the following page were obtained.

The nave of the church is almost east and west. The eastern end of the line of one hundred and thirty-five feet, represented in the plan, is 12° departure south from the magnetic direction. If the wall, therefore, of this building in the time of St. Helena was skilfully placed due east and west, then the variation of the compass

Fig. 1. A. B. C.
Landscape of the Pacific Ocean.



GENERAL VIEW

PORT AND

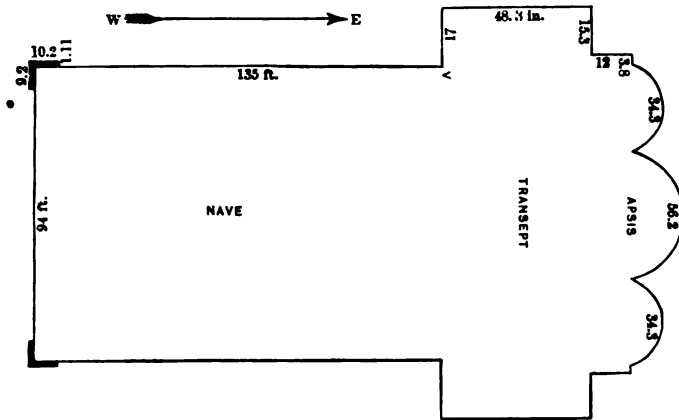
When we were introduced
to nearly resembling a
of not a little order in
narrow streets, the
the courtyard of a
making a guide, Chinese
side had acquired a
made use of whom
and should understand

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TYHE,

THE TROPICAL ISLAND.



at that time could not have been much more than $3^{\circ} 30' W.$, as it now is about $8^{\circ} 30' W.$ But the perfect skilfulness of the architects of that day in determining positions is not to be relied upon,—as I afterward found in taking the direction of a ruined church on the hill of Samaria. The plan of three apses in the east of the church is peculiar and pleasing, and an arched member of the three still hangs over where the altar once stood.¹

Back of these ruins are numerous others; and there is one solitary pillar, the lower half of which is beneath the soil, like that “nameless column with its buried base” at Rome. Who knows what interesting discovery might be connected with its uncovering? Near it some Arabs were digging for building-material, which is shipped from this

¹ The plan is that of an accurate measurement from east to west, as is also the circles of the apses; but the width from north to south of the nave was not measured.

port; and they had uncovered large stones and one or two shafts of marble which were lying horizontally. The height of débris over these remains was fully sixteen feet by measurement, several of the columns being six feet in circumference. This was the circumference also of the leaning column; but another was nine feet; and this was fluted. The soil for some distance around seems to be formed upon ruins and débris of a time anterior to the erection of the church, to the ruins of which we again returned. The walls form a part of the city-walls and appear to be the work of the same age. The interior of what was once a splendid building is now completely filled up with little huts with mud roofs; and several fig-trees grow in the ancient nave and transept. In one of the yards of these huts we found a double column of red granite, measuring twenty-six feet eight inches in length and nearly six feet in diameter. Near it, and parallel with it, was another of smaller size. As we were leaving, a little native threw a stone, striking my friend in the face, knocking his spectacles off, which formed the only protection to his eye from the stroke. The child did not seem to be conscious of doing any thing wrong; and our guide appeared to think the boy deserved praise for the adroitness with which he aimed the missile. Some girls, carrying water upon their heads, as we entered the gate, were not only of fair complexion, but pretty, and very erect,—a trait characterizing the girls generally, and probably due to the fact that they are the water-carriers of the country and the act of balancing the pail on their

heads requires a careful regard to the position of the body. We now traversed the shore and the point running into the sea. Here, in the water, were more than forty broken shafts lying in one heap, all apparently of a gray granite. A wharf, or "break-water," runs along the shore for about half a mile, in some parts from fifteen to twenty feet in height; and into this wall is built in several places pieces from the granite columns, showing that they were used to form parts of the building-material of the wharf at the time of its erection. Men were fishing from the rocks, and some carrying out and preparing to spread their nets over the fragments of ancient palaces and buildings of great beauty now lying scattered in the sea. Farther to the north of the peninsula I found some half-buried capitals of a pink variegated marble. The crystallization is very fine and the marble is evidently imported, as no such material is found in Syria. The order appears to be a plain Corinthian, and, from the volutes, probably Roman,—though the excessive corrosion precludes certainty.

There are facts and legends connected with the history of Tyre of a variety, beauty, and importance which, though they attest to the fact that Sidon was its parent, add an interest to Tyre which appertains neither to Sidon nor to any other city in the world. There is, however, a necessity for a previous knowledge of the general history of the city, which I think can be summarily given in the following epitome.

2200 B.C.—The present peninsula was probably first settled by a colony from Sidon, who took possession of what was then a rocky island about two hundred and fifty or three hundred yards from the mainland. A very ancient pagan author, who wrote about the time of Gideon, (B.C. 1250,¹) asserts that its settlement was soon after Sidon and not many years after the Flood.

On the little island were first erected the temple of Hercules and a few dwellings, at what time precisely is uncertain,—probably about one hundred and

¹ According to the common chronology. This author was Sanchoniathon, who, in his history of hero-worship, derived from Phœnician annals, says that "Astarte, called the *greatest goddess*, reigned in Phœnicia with consent of Saturn. Travelling about, she found a star [a gem?] which had fallen from heaven, and, taking it up, she consecrated it in the holy island Tyre." Isaiah (xxiii. 7) seems to intimate the antiquity of insular Tyre, notwithstanding inland Tyre was remaining in his time. Strabo, speaking of insular Tyre, says it was doubtful which was the more ancient city, Sidon or Tyre, (xvi. 1097.) Many generations before Cadmus came to Thebes, Hercules was worshipped in insular Tyre, (Arrian, in Expedition. Alex. lib. ii. 125, 126.) Agenor was the father of Cadmus, and therefore could not have built Tyre, as Curtius asserts, (lib. iv. cap. 4, § 19.) He might have been the founder of inland Tyre mentioned by Joshua, (xix. 29,)—though that is thought to be older than Agenor. The oldest account after Sanchoniathon's is that of Herodotus, which he had from the Tyrian priests of Hercules, that the city and temple of Hercules were built at the same time two thousand three hundred years before his time. Herodotus was born about 484 B.C. If, therefore, this is reduced to the commonly-accepted chronology of the Old Testament, it would at the latest date the settlement of Tyre soon after that of Sidon, and show that both Josephus, (Antiq. viii. c. 3,) who founds it two hundred and forty years before the founding of Solomon's temple, (1012 B.C.: see 1 Kings vi. 1,) and Justin, (from Pomp. Trogus, lib. xviii. c. 3,) who says Tyre was built one year before the taking of Troy, 1184 B.C., are not to be relied upon implicitly; and, moreover, that it is probable the island was first settled, then the inland city, which after its destruction by Nebuchadnezzar (571 B.C.) was called Palæ Tyrus, or Old Tyre, as the new Tyre was rebuilt on the island. This seems to be the most probable account, and that which is best sustained by history. See Jackson's Chron. Antiq., 3 vols. 4to, London, 1752, vols. i. and iii., pp. 466 and 30, with authorities.

fifty years after the Flood.¹ Soon after, a colony from the island built the city on the mainland. This last received its name from that of the island, which had been called, in the Phœnician annals as early as the time of Astarte, who ruled in the country, "the holy island Tyre."²

1444 B.C.—The first notice of Tyre by name in the Scriptures occurs Joshua xix. 29. It was then "a strong city," on the mainland. Its earliest recorded history appears in the Phœnician annals of the inland Tyre, Astarte having been queen of the island Tyre.

1046 B.C.—The first king was Abibalus, the years of whose reign are not recorded. He was followed by Hirom, or Hiram, his son, who reigned fifty-three years. This is the Hiram, king of Tyre, who aided Solomon in building the temple at Jerusalem,—called also Hiram, (2 Chron. ii. 3.) He pulled down the old temples and built two new ones, dedicated to Hercules and Astarte.³ He then enlarged Tyre, so as to bring it nearer to the temple of Jupiter Olympius, which had been separated from it. In the temple of Hercules the Phœnician records were probably kept.⁴ During this reign Tyre probably reached its greatest glory and pride. Descriptions of its power, commerce, and wisdom as existing at this period show that in splendor, luxury, and beauty, it was unequalled by any city in the world existing

¹ Herodotus, as quoted *supra*.

² Sanchoniathon. See Jackson's Chron., vol. iii. p. 30.

³ Joseph. Antiq. viii. 5, and Cont. Apion., lib. i., quoting Menander, the Phœnician historian.

⁴ Dios in same author, Cont. Apion.

before or since; and the description by Ezekiel (xxvii.) is a splendid picture of its wealth and influence.¹

944 B.C.—After Hiram's death six kings reigned successively; and after them Ithobal, priest of Astarte. This is the king called Ethbaal (the same as Ithbaal) in 1 Kings xvi. 31, where it is recorded that Ahab married Jezebel, who was the daughter of this king Ithobal. Jezebel was educated from her infancy at Tyre, amid the splendor of the worship of Baal and Ashtoreth: hence the trouble which came upon Ahab through the idolatrous influence of Jezebel's education. Jezebel's father is called a Sidonian, though king of Tyre, because all the descendants of Sidon were called by that name. The Tyrian chronology agrees with that of Scripture in reference to the incidents of this reign; and soon after the marriage of Jezebel the drought in Phoenicia is mentioned, which did not continue so long in Phoenicia as in Judea.

The probability is that in the prosperous days of Hiram the mainland and the island were first connected by bridges and by an aqueduct, thus supplying those residing on the island with water. At all events, Josephus thought Tyre was upon the island in his day, as, in the letter which Hiram wrote to Solomon, Hiram is recorded as saying that the inhabitants dwelt on the island.² It is

¹ That the prophet does not speak of Tyre only as then existing is proved by the ninth verse, where he is describing what actually took place,—1 Kings v. 18.

² Joseph. Antiq. viii. 2. This is a repetition in Josephus's words of 1 Kings v. 3-9, and 2 Chron. ii. 3-16; and, as Whiston surmises, this saying may be only a commentary of Josephus upon Hiram's words. See Whiston, note, *in loco*.

probable that, as Hiram enlarged Tyre, some of the inhabitants removed to the island in his time. And this settlement on the island enabled it to withstand the siege of Shalmaneser, (720 B.C.,) when an important part of the city was there placed, and the city on the island began to be called Old Tyre.¹ The old Tyre was taken, the inhabitants having previously moved to the island Tyre, which kept the Assyrian power employed at a blockade for five years, and finally resisted all attempts to reduce it. The islanders afterward rebuilt on the mainland.

584 B.C.—Nebuchadnezzar next laid siege to Tyre, during the reign of a second Ithobal, and took it, not until after thirteen years' siege, during which time his forces were greatly wasted. He then destroyed it, according to the prophecy of Ezekiel² in his gorgeous description of its beauty and power; and it was never rebuilt.³ This account has reference to the inland Tyre, the island-city remaining unconquered till the time of Alexander the Great, (332 B.C.,) who, with all his power, as a quaint old historian remarks, was arrested in his conquests, "so that his victorious armie, which did flie into other countreys, was glad to creep into this citie."⁴ This he did after seven months' siege; and, taking the ruins of Old Tyre, he constructed the mole, or causeway, between the land and the island; thus

¹ See authorities quoted in Rob. Bibl. Res., vol. iii. 402.

² Ezek. xxviii. 36.

³ Joseph. Antiq. x. ii. 1, and 6, 1, for the conquering of the country, and Cont. Apion. i. 21 for length of siege.

⁴ Fuller's Holy Warre, bk. ii. c. 12.

fulfilling the prophecy of Isaiah (xxiii.,) by whom the fact of the island being inhabited is distinctly mentioned. The descriptions of Tyre by Ezekiel and Isaiah, just referred to, are not only (as Volney justly remarks) "a valuable picture of distant ages,"¹ but the most perfect epitome of her past greatness and her present desolation that can be composed. Here again the prophecy of Isaiah (xxiii. 15–17) that the city should return to its greatness and luxury as before its fall is singularly illustrated by the profane historian Strabo, who says that, notwithstanding the calamities it suffered under Alexander, it surmounted all its misfortunes and recovered its greatness and commerce.² And when we reflect that Alexander utterly destroyed it, burning it to the ground, mercilessly putting to the sword all who resisted, and hanging two thousand of her principal citizens along the sea-shore,³ in 332 B.C., and that, according to Strabo, it recovered its greatness and its trade again in 262 B.C.,⁴ exactly seventy years after, the prophecy of Isaiah seems most remarkably fulfilled,—not, as may be supposed, in contradiction to the prophecy of Ezekiel, but in exact accordance, the one having reference to the Tyre inland, which, as it were, running away into the sea from the threat of Divine indignation denounced by Ezekiel, met there the danger predicted by Isaiah, which was ful-

¹ Volney's *Syria*, p. 392, Dublin, 1793.

² Strabo, bk. xvi. p. 1098. See Jackson's *Chron. Antiq.*, vol. i. p. 378.

³ Fuller, vol. ii. c. 12.

⁴ Jackson's *Chron. Antiq.*, vol. iii. p. 378.

filled after the time of Ezekiel, as if the mercy of God was seen in first pronouncing its total destruction and yet depriving it of only a part of its greatness as a warning before executing the threat. After Alexander's death it came into the possession of the Seleucidæ, (B.C. 312,) who are often referred to on the coins and ruins of the country found at the present day. Of the Seleucidæ we have spoken more particularly in Appendix II. In the time of Strabo—from B.C. 50 to A.D. 25—it had a trade from two ports, and was a flourishing town, though shorn of its ancient glory; and, as Pliny says of Tyre in his time, (A.D. 77,) “all her fame was confined to the production of the murex and the purple.”¹ It was a place of some prosperity in the time of our Savior, who probably never visited it, as the passages in Matthew and Mark² quoted to sustain this opinion do not convey the idea of an entrance into the city, but only that of a proximity to it. The Apostle Paul once gathered a few weeping friends on the shore as he sailed from Tyre for Ptolemais, (the modern Acre, twenty-six miles south.)³ Probably he went out of the city and took ship at the southern inlet or port, as Strabo speaks of two ports in his time, perhaps north and south of the neck which Alexander made.⁴

¹ N. H., bk. v. I give the date of the publication of his works, which was two years before his death.

² Matt. xv. 21, Mark vii. 24, only speak of the country and borders.

³ It would be interesting to inquire into the locality of the port from which the apostle sailed, as the fifth verse of Acts xxi. seems to indicate that he went out of the city to reach the vessel.

⁴ Strabo, xvi. 2, 23; in Bibl. Res. vol. iii. 402.

After the Seleucidæ it came under the power of the Romans; and about the beginning of the fourth century it is recorded that at the dedication of the church-edifice of Paulinus, the seventh Bishop of Tyre,¹ the celebrated oration by Eusebius was delivered.² That church-building was described in high terms by Eusebius; and it is highly probable that the ruins of the church above described are those of the church of Bishop Paulinus. This may be the same cathedral-church spoken of as existing in the time of the Crusades, and the one where the German Emperor Frederick I. was buried after losing his life,—his horse foundering under him in a river when in pursuit of the Turks, June 10, A.D. 1190,—at seventy years of age.³ Soon after, his son Frederick, who succeeded to his place in the Crusades, but died of the plague, is spoken of as buried near his father “in the cathedral-church at Tyre.”⁴ It is very probable that, if a perfect history could be obtained of Tyre as it existed during the second, third, and fourth centuries, it would be found that Christianity had a most complete ascendancy; for, from the little that is found in the writings of Eusebius and others, it is certain that the influences were very great which originated and

¹ Le Quien, *Orien. Christ.* ii. 803.

² *Ec. Hist.* x. c. 4,—where is the record of the oration and also a description of the church.

³ Knolles's *Hist. of the Turks*, p. 66, folio, 1636. The river is therein called Saleph, not far from Comagena. Dr. Robinson says Calycadnus and Cydnus, vol. iii. 399. The emperor did not die until after he was removed from the river.

⁴ *Idem*, 68.

sustained such splendor indicated by the history and present ruins of this cathedral; and perhaps, as has been suggested, the prophecy of Isaiah was at this time fulfilled,—“when her merchandise and her hire was holiness to the LORD.”¹

Thus, it remained a Christian town, with some degree of prosperity, until after the incursion of Mohammed's followers in Palestine. In the time of the Caliph Omar, an apostate Christian, Youkenna, accomplished by treachery what could not have been done by force. Under Christian colors, he appeared off' the island, pretending to bring supplies to the Christians. Though admitted, his treachery was discovered; but, escaping from confinement, he threw open the gates, and the Moslem army entered. Thus, A.D. 638, Tyre fell under Mohammedan rule,² and remained so till the time of the Crusades, when, after one ineffectual attempt, it was retaken from the Turks on the 29th of June, 1124,³ not, however, until they were nearly starved out, and then upon very honorable terms; for, “though perhaps hunger shortly would have made the Turks digest coarser conditions, yet the Christians were loath to anger their enemy's valour into desperateness.”⁴ Lastly, it returned into the possession of the Turks, (A.D. 1291,) the Franks embarking on

¹ Isaiah xxiii. 18. Dr. Wilson with probability suggests this time as that of the prophecy, (ii. 226.)

² See authorities quoted by Irving in “Mohammed and his Successors,” p. 203.

³ Knolles's Hist. Turks, p. 28.

⁴ Fuller, vol. ii. p. 17; Will. Tyr., xii. 10, xiii. 14, *et ante*.

board their ships, and leaving the city with "quadruple walls on the land-side connected with a citadel on the island."¹ From this time it fell into ruins, and was so deserted that in 1610 it was "no other than a heap of ruins."² In 1697, Maundrell saw "not so much as one entire house left."³ In 1751, a traveller makes its population only ten inhabitants, all told.⁴ Soon after this, (in 1766,) through the settlement of a tribe of Arabs, —the Metawileh, from the Buka'a and the mountains not far off,—the place was partially rebuilt; and the present population is considered to be about thirty-five hundred,—though it appeared to us that an actual and careful census would not show more than twenty-five hundred.

Not long before the commencement of the Christian era, the right of asylum was claimed by Tyre,—a right which was considered so sacred that even criminals, having once entered the gates, were safe from their pursuers. Cities possessing this right were similar in character to the cities of refuge during the Old Testament times.⁵ That Tyre claimed the right is shown by the coins, which bear the inscription ΙΕΡΑΣ·ΚΑΙ·ΑΣΥΛΟΥ , SACRED and (*possessing the right*) of ASYLUM. They occur in the time of Demetrius, (140 B.C.,) with the date thus:— $\text{ΒΑΣΙΛΕΩΣ·ΔΗΜΗΤΡΙΟΥ·ΤΥΡΟΥ}$ (then

¹ Bibl. Res., vol. iii. p. 405, contains authorities.

² George Sandys's Trav., 168.

³ Maundrell, March 20.

⁴ Hasselquist Reis., 187.

⁵ Tacitus gives a short description, which shows in what sense those cities were regarded which claimed the right of asylum. Annals iv. § 14. p. 28, Valpy's ed.

follows the above title) BOP (money of) *Demetrius the king of Tyre*, 172 of the era of the Seleucidæ. See Appendix II.¹

Thus we have what may be considered an epitome of the truthful history of Tyre; and yet in close connection with this history there are legends in which there is nevertheless so much of interest and of probability that they are at least worthy of mention. From the records which Sanchoniathon—to whom my readers have been previously introduced—had gathered, it appears that one who dwelt upon this spot in those distant ages when Tyre was first inhabited designed the first “huts with reeds and rushes;” and his brother Usous, soon after the Deluge, broke off the boughs of some of the trees which at that time grew about Tyre, and, making the first canoe, ventured upon the waters near this island. Here also the same personage erected and “consecrated two pillars to *Fire* and *Wind*,” (which had destroyed the woods about Tyre,) and “he worshipped them:” in the words of this ancient author, “he poured out a libation of the blood of such wild beasts as had been caught in hunting. When these [two heroes] were dead, their descendants consecrated to them stumps of wood and pillars, which they worshipped, and kept anniversary-feasts in honor of them.” This is an interesting fact, as it is the first mention of the deification and worshipping of dead men. And these pillars seem to be

¹ Numismatic Manual, Ackerman, F.S.A., London, 1840. See Mionnet. Med. Coins of Seleucidæ.

the first representations of the human form before the times of sculpture and painting. This consecration of pillars to designate the spots which were sacred is frequently mentioned by profane writers; and in the Scriptures we find that Jacob, more than seventeen hundred years before Christ, set up a pillar and poured oil upon the top of it, and called the name of that place Bethel,¹ God's *house*. Afterward these pillars were ornamented with carved faces, and then with hands joined to the sides and with feet joined together; whence doubtless arose the fable, when Dædalus the sculptor (who lived 1750 B.C.) separated the hands and feet, that he made "walking images."²

In viewing the beautiful plain around Tyre in connection with the accounts of its size given by Pliny³ and others, it seems probable that the city was built farther to the south than has been generally supposed. Two miles and a half from the gates, in a direction south-southeast, are the celebrated living fountains, at Ras el Ain, (head of the spring,) described by Maundrell and others, and affording supplies of water which might early have invited a settlement near the spot. The whole plain is rich; but the irrigation resulting from these fountains develops an unusually luxuriant vegetation, very apparent even from a distance. The early settlement in this vicinity, followed

¹ Gen. xxviii. 18.

² See Jackson's Chron. and Antiq., vol. iii. p. 15.

³ Nat. Hist., v. ch. 17, says, "Its circumference, including therein Palætyrus, is nineteen miles, [Roman,] the place itself extending twenty-two stadia."

by a prosperity and growth which extended it over the plain, might, in the time of Hiram, or perhaps at a later period, have reached quite to the island where the original settlement and temples stood, near which, perhaps, was an early fortification or retreat, as the name in the original signifies a strong place in the sense of fortification, the same form, but slightly altered, being used in connection with the word "city" to express the fact that they were fortified.¹ There are remains sufficient to attest to the probability of such an extent, especially in view of all the circumstances of its past reverses. This accounts for the diversion of the aqueduct, which, instead of passing directly to the present city, traverses the plain from the fountains on a course running northeast to a part of the plain from which the city bears northwest, and then, making a circuit, branches considerably to the north of the city, where the continuation is lost in ruins.² (*See the map.*)

It is probable that the circumference given by Pliny

¹ Judges ix. 31. "They fortify צָרִימַם the city against thee." (Isa. xxix. 3.) So used for a stronghold. (Isa. xxx. 29, and in the Psalms.) *Vide* Fuerst. Concord. *in loco*.

² Dr. Stuart (Tent and Khan, p. 460) says that, from information given him from Mr. Thompson at Tyre, "a line drawn from Ras el Ain by Tell Hobesh to the shore, encircling the island, would be as nearly as possible nineteen miles in extent." This is said in view of Strabo's account (bk. xvi.) and Pliny's, as given above. But it appears to me utterly impossible to get a circuit of nineteen miles on the above line. Seven miles would completely answer that measurement. Besides, the "circuitus xix. mill. pass. est" of Pliny and of Strabo is only seventeen miles English. No ancient city of magnitude and importance equal to those of Tyre has left so few ruins to attest its ancient splendor.

of seventeen English miles is intended to include all the suburbs and immediate dependencies of Tyre,—perhaps those little suburban settlements called in Ezekiel “the daughters” of Tyre “which are in the fields.” (xxvi. 6.) By reference to the context of Pliny it will be seen that he is attempting to present the reader with a contrast between the present state of Tyre and its former greatness,—in which case he would naturally include all that belonged in any way to the ancient city. What a magnificent view from the heights east of Tyre must have presented itself in the time of Solomon to the spectator, as he gazed upon that city, stretching over two and a half miles of the richest plain in Syria, which now, in scattered remnants, shows only a few arches and foundations and heaps of massive columns and capitals,—the few that are left to certify to the almost incredible story of its former magnificence! These feeble ruins, which speak as it were only in whispers, are just sufficient to lead the traveller to the thought that naught but supernatural design and mysterious energies could have swept so thoroughly from the surface of this plain and island the remains of so much grandeur. It would seem as though, in the words of the Scriptures, the dust “had been scraped from off the rock” into the water and crevices around; and even the remaining fragments are slowly disappearing.

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CHAPTER IX.

VISIT TO THE INTERIOR—THE CASTLE OF TIBNIN.

FROM Tyre we would have pursued our course along the coast, but at this season the brooks are overflowing; and we immediately entered upon the interior, according to our previous plan, as we expected to return by the coast. Entering the city, we found our company prepared for leaving; and at a few minutes past twelve o'clock we pass out, having the ranges of the Lebanon and Anti-Lebanon plainly before us. As we ride almost due east, we have on the left the remains of the ancient aqueduct for nearly if not quite one mile from the gate, at which distance is the little Tell Ma'shûk, with ruins; and at this place it connects with a branch running to the north; but the main aqueduct, running suddenly to the south, becomes almost level with the ground, from an undulation in the plain itself. Nearer the city there are three arches complete, averaging sixteen feet in height, on the top of which the water ran in a gutter in some places about four feet wide and five feet deep. The gutter is smaller than formerly, on account of concretionary deposits. Near this spot (at Ma'shûk) is a perfect arch completely

one of the most charming valleys we have ever seen. In the distance is an aqueduct with eight pointed arches, evidently Saracenic and built for the purpose of irrigation. Here are fields which have been cultivated with great success. Tobacco and wheat seem to have engaged the Arab agriculturists to a great extent. There are fruit-trees, and in places a variety of vegetation, both cultivated and wild, and flocks of black goats browsing amid the cheerful verdure, while a varied and wonderfully picturesque background of mist-covered mountains occasionally appears through the azure film of the distance. This is one of those most perfect landscapes which give occasion for sadness in the thought that it will ever be necessary to attempt to reproduce it by a verbal description. We never felt so fully the need of a map of these regions as we have done to-day. Dr. Robinson's map on the line of his own travel is excellent, but was not intended to be a guide beyond that line, where he was forced to depend on others. It only causes a regret that his accuracy could not have been exhibited in the observation of other places, or that some one well acquainted with the history and dialect of the country could not add to Dr. Robinson's information a skill in cartography and engineering, and thus present an accurate series of surveys and local notices. This would be of more service than all that has hitherto been done in the vague and unreliable approximation to distances given in hours and minutes.

Our course was northeast along the valley, which seems to connect with a wady, Ain el Mezra'h, running

toward the northwest to the sea. Near the arches are a spring and some fine large trees, and, two or three minutes off, a ruin, in the wall of which we discovered a stone with a well-carved representation of a heart with a flame issuing from its top. At eleven minutes before two o'clock we meet the valley running from southeast to northwest. Here an Arab horseman, after a word with our guide, passes us with so much humility in his "salaam" that he nearly loses his seat. Now our ride toward the east is over rocks; and at two o'clock we pass a forest of forty-five olive-trees, and then commence a descent. We ride at times over such rocky flanks of hills that no traveller would ever think there was a road; and then, winding down a valley and up a steep ascent amid stones so loose that we are forced to dismount, we arrive at a plot of ground about half a mile wide and three-quarters long, cultivated, the soil being of brown color commingled with a gray. About one and a half hour's ride from Tyre—or about four miles off—the soil loses the dark and rich appearance of the plain and becomes whiter, associated with many fractured stones and flints of the chalk-formation; and along the valley-courses may occasionally be seen semi-spheroidal shapes of quartz-nodules and flints. At this place we begin to perceive very distinct traces of the basaltic decompositions, in some spots in small fragments, in others by the color of the soil alone. At five minutes after three o'clock we ascended the highest hill in our vicinity to get a sight of the sea. The appearance of Tyre, peculiarly beautiful and minute, was like

a short, narrow strip lying out on the end of a promontory, four or five degrees below the horizon; and through my glass the minaret and the ruins of the cathedral were very distinctly seen. The distance on an air-line was from six to seven miles, and the bearing of the minaret was almost west.¹ This would afford one of the finest possible points of observation for the construction of a map of this region that could be chosen. And now, passing a red soil and the scrubby oak, and obtaining another sight of Tyre at fifteen minutes past four, in five minutes we come in sight of the castle Tibnin, where, by a permission previously obtained, we are to spend the night. It appears to be only a mile off, and at this distance looks like a fortress and castle combined, occupying the finest hill amid the many pleasant ones around, and is in all respects very accurately represented in color and position in the view which we have made, and which represents it as we saw it at sunset at the distance of a quarter of a mile. Having been detained here to sketch the view, I was left alone; and passing along the cliff to the left, as represented in the view, I urged my horse over loose rocks, and, making the ascent behind the hill, came around to the door beneath the turrets on the right and entered, still mounted, having ascended on horseback forty-three stone steps. Just below was a little dark village of the friends, or rather the serfs, of the governor or sheik, who resides at the castle. His district, in which we are, is

¹ Not more than eleven degrees north of west.

that of the Belad Beshârah, stretching eight or ten miles north and as far south, bounded by the river Leontes on the north, the sea on the west, and the Huleh Lake on the east. He is of the Mohammedan sect of Metawileh Arabs,¹ which formerly inhabited the Buka'a, at Baalbek, and Anti-Lebanon, which seems to have been their country till the middle of the last century. After that time (1750) they obtained a footing in Lebanon, and gradually extended their power till they obtained possession of Tyre. They have exhibited great courage in several of their struggles, especially during the persecution by the Butcher Djezzar, who attempted to destroy them. Volney thought that such was the distress to which they were driven that they would be annihilated and their "very name become extinct;"² but they are more prosperous at present than for some time past. Tibnin is the capital of the district; and here the sheik seems to have taken up his abode.

Having entered the castle-gate, I resigned all care for the future to Hanna, and, dismounting in the courtyard and giving my horse in charge of a solitary servant, I crossed a muddy yard and entered a

¹ The characteristic difference is, that they are of the "Shiites" or sectaries, (of Ali,) or, like the Persian Mohammedans, believe in the rightful succession of Ali, son-in-law to Mohammed, while the "Sonnites," (or orthodox,) which sect includes the Turks of Syria and Turkey, believe in Omar's right alone. The whole originated in a dislike which Ayesha, the wife of Mohammed, conceived against Ali, because he had discovered her infidelity to the prophet; and she pursued him with her hatred till his death by an assassin. This enmity prevented agreement in the exposition of the Koran and occasioned the after-variances, which at the time of Hakim, of whom we have spoken on p. 71, gave rise to sixty sects. These troubles doubtless opened the way to the course pursued by Hakim. *Vide* Volney, vol. ii. p. 309.

² Volney, vol. ii. p. 312.

door opening into a large room of a lower story, under the third cypress in the view. My friend and the guide were seated near a genuine fireplace,—the first we have known in the country. Heretofore we have seen no fires save of coal, wood being seldom if ever used, as was also the fact in the time of the Apostle Peter.¹ Even here, we were warmed by a fire of coals kindled in the chimney-place, the only advantage of the fireplace being that the deleterious gas (carbonic acid) passed up the flue. By the side of the fireplace were two rich Turkey carpets and large pillows of crimson plush, the whole intended to accommodate us in the Oriental style of sitting *à la mode*, which, after some months' previous exercise, had at last become somewhat sufferable.²

It was now just the time when our appetites were sharpest. The fatigue of ten hours in the saddle, with constant excitement and exertion since half-past one A.M., and long abstinence, excepting a little bread and cold chicken since daylight, together with the fact that we were cold and damp, made us anxious to have the table spread and coffee served forthwith. We were told that this was not allowable. The sheik was our host, our dictator; and he had sent word that we must provide nothing, absolutely nothing,—neither beds, food, nor servants. I had a secret misgiving that this was a "cute" management on the part of Hanna. He was released not only from work, care, and expense, but even from

¹ John xviii. 18.

² These carpets, I was told by an attendant here, could be purchased for two hundred piastres apiece, (about \$8.00.)

obedience to us. He was not our servant till out of the jurisdiction of the sheik, who must visit us before dinner: so it was probable that we should taste none of the bey's good things till eleven o'clock. It was in vain that I pleaded my fatigue and extra exertion in measuring, sketching, and surveying. My friend pleaded etiquette and custom; and we joined in accepting a glass of sweetened water and afterward a homœopathic dose of coffee in the cup like that described on p. 136. This was followed by the presentation of richly-ornamented pipes, with amber mouthpieces set in gold-stone. The stems are formed from straight limbs, perhaps five-eighths of an inch in diameter, bored by the natives with a long drill worked with a bow. Into the end of these is fitted the mouthpiece, which is large and oval at the end, and never put within the lips in smoking, as in European countries, but pressed against them. The attendant draws the smoke through the stem until the tobacco is fully ignited, and then, putting the amber mouthpiece into its socket, offers the pipe. My friend abhorred smoke as a good Mussulman would wine. It was now my turn to become urgent on the grounds of politeness, and to present my friend with his own arguments against the violation of court-etiquette, insisting that he should smoke for the honor of the sheik and his harem. But the knight that tilted so well on one steed was considered disabled if he rode on the other; and the servant had to relinquish his attempt, making some explanation necessary, after which we were invited

up-stairs. The room we had just occupied was about fifty feet long by twenty-five feet in width; the ceiling was arched with massive groined arches, and over the windows were Arabic sentences from the Koran. At one end, toward the wall, the floor of the room was depressed two feet; and here stood some fifteen or twenty servants, several of whom were Nubians, jet black, with round features. Others were Arabic. Whenever a servant was wanted, the usual "shee," which is so common throughout the land, started two or three in an instant.¹ On a little railing near the depressed part of the room were two magnificent falcons used for hunting. We ascended to the upper chamber by an outside staircase, accompanied by a Nubian slave in turban and trowsers bearing a lantern. This room was smaller than the lower,² with a raised divan extending the width of the room, covered with red and intended for the usual mode of sitting. But the smoke was intolerable, and we at once saw the disadvantages of a wood-fire in a stone room with no draught in the chimney. We were told that the sheik was on a visit and would shortly return. Soon there was a stir among the servants at the end of the room near the entrance; and

¹ I can see no reason why this habit is not as ancient as the times of Isaiah, or some remnant of a similar habit, which was universal in his time, when calling by hissing is first mentioned. Isaiah v. 26:—"He will hiss unto them from the end of the earth." Isaiah vii. 18:—"He shall hiss for the fly in Egypt." It is done only when the person hissed for is perfectly subservient to the one hissing: else the word "ya" is used. The Hebrew word שרק commences with the sound *sha*, seeming to have some resemblance to the sound represented.

² Twenty-three by fifteen feet.

two turbans entered, one of them white, which we took to be that of "his excellency." He approached with the customary salute, stepped upon the divan, touched his breast, and seated himself, his companion following the example. We now attempted to be as interesting as our abilities would permit, being exceedingly pleased with the graciousness of the sheik in condescending to grant our desire to spend a day or two in one of the most celebrated castles of Palestine. In a few minutes we found that the white turban contained only the head of his excellency's Moslem priest, and the other that of his friend. We chatted on, however, understanding that his excellency was sick and would see us to-morrow, for which we were heartily thankful,—not that he was sick, but that we might be delivered from the evil of sitting longer without food. Presently there is another stir among the turbans and trowsers, another putting off of shoes, and we are introduced to a fine, grave-looking personage, with gilt dagger and gold cloth. All seemed for the moment to do him honor; and, perceiving a great contrast of figure and dress between himself and the previous visitors, we readily acquiesced in the conjecture that "this is he." So we salute *à la mode*. The honored personage mounts the divan, performs another salute, and immediately becomes humble. We commenced to repeat a few of the questions and polite sayings which in our ignorance we had wasted upon the priest; when he informs us that he is the sheik's son, sent with compliments and the apology that his father is

sick and sorry that his visit must be delayed till the morning. We are now anxious and disappointed, and only hope that the next turban the sheik in his compliments should send may have our dinner beneath it. The sheik's son—about thirty years of age—is grave and dark-visaged, and rather agreeable in manners and appearance. He is less loquacious than the priest, whom he does not like, as I understand, because he talks too much. But now there is a most extensive stirring among all, and trowsers disappear from the divan in the twinkling of an eye; for the sheik and governor of the province has, despite his sickness, actually appeared. Again we salute and respectfully wait for him to seat himself, according to custom, and then, contrary to custom, we sit on our camp-stools, while all the company, save the servants, sit on the divan. The narghileh¹ is brought to the governor and the pipes to us. My friend, for peace' sake, puts the amber mouthpiece to his lips in honor of the occasion; and it is a great victory for tobacco that so much was accomplished. We are both more annoyed by the smoke of the wood-fire than by that of tobacco. Our eyes are swimming in tears of real pain: the governor will think we are home-sick and weeping for the death of every friend that ever died, both ours and his. We feel that we shall

¹ The narghileh is a smoking-apparatus rather than pipe, and combines a vase of water with a bowl at the top, in which the tobacco is placed. The smoke cools as it passes through the water and courses along an elastic tube to the smoker. Some are costly and beautiful, valued at several hundred dollars.

never praise a fireplace and a wood-fire again while in this land. The sheik has the good sense to perceive that it smokes,—which speaks more highly for him than for many whom we visit in the country at home, who seem perfectly satisfied to put the fire out and the window up and retire under the cover of a wish of a “good-night” to a victimized visitor. He orders charcoal in and the wood out, and one of his eight attendants leaves instantly. We have now a conversation on America; and his questions are exceedingly intelligent and proper. The route here and the distance is so much a matter of curiosity to him that at his request I draw him a map. He expresses some surprise at the distance of England from America,—had always considered America tacked on to the back of England as Tyre is to the mainland. His questions show that evidently he has known something of the country, but from very vague reports. Our history and our soldiery next come up; and I am stopped to explain why we have no standing army. He seems astonished at this, that we have no army always on hand, and can’t comprehend the size of our States. But, on the whole, he thinks we are a smart people; and we in turn compliment his castle and his hospitality. And now there are signs of dinner, and the table is set before the divan; and next occurs the necessity of washing before eating.

Every one in the East washes his hands, and sometimes both mouth and hands, before sitting down to eat. This is so strongly rooted in the Oriental idea of

cleanliness that I doubt whether in ordinary Turkish company some would not object to eat until the guest had performed this act as one of necessity as well as of courtesy. Two servants presented themselves on the announcement of dinner, the one with a napkin (fûtah) and a brass basin, apparently plated or gilded, the other with a pitcher of the same metal. The basin contained an inverted basin, which was perforated, and prevented us from enjoying what would have been the usual Occidental quantity and method of application on such occasions, as we were permitted to use only what fell from the spout of the pitcher which was in the hands of the other attendant. In this it immediately occurred to me I saw a resemblance to the Jewish custom in all countries of having an urn near the entrance of the synagogue with a fascet, from which the water falls upon the fingers, the cleansing being in their case simply ceremonial, and perhaps similar in signification to that which existed in the times of the Savior.¹ This may have been the method adopted by Elisha when he "poured water on the hands of Elijah."² In the present case, however, the custom is required by the manner of eating, as the inhabitants universally use the fingers; and yet there is a degree of nicety in the act, the idea of which is seldom fully conveyed by the simple announcement of it. Among the genteel classes little pieces of bread are always used to convey to the mouth what would require with Europeans the use of the spoon or fork;

¹ Mark vii. 3.² 2 Kings iii. 11.

and some are particularly careful to select from the bread that part which will answer the desired object. The crust of the bread is generally so hard and concave in parts as to afford any degree of accommodation in this respect; and when the extempore spoon has become saturated, it goes the way of all it has previously conveyed, and is renewed from the common stock. The softer parts are dipped into the dish and become the "sop" of former times, when, as is often the case at present, one dish was common to a number of guests.¹

We adopted the method—which we plainly saw was intended—of using the extempore bread fork, and thought upon the time when, as late as the reign of James I., our English ancestors did the same, or, more certainly, fed with *their fingers*, as the fork was not introduced into England till after the time of King James's version, (1611 :) so that, while the word "knife" often occurs in Scripture, the fork is nowhere mentioned, excepting in one instance, where it is evidently an agricultural implement, and probably used for tossing hay.²

¹ It was also common to drink from the same cup, as is proved in Herodotus, (Calliope xvi.) where at a feast a Persian divulged a secret of importance to the one on the same couch, who was considered worthy of such trust because he had drunk from the "same cup," (*ομοσπονδος*.) This is beautifully brought into the figure which Nathan used to David in reference to the endearment between the little ewe-lamb and its master:—"It did eat of his own meat and *drink of his own cup*." (2 Sam. xii. 3.) See Beloe's Herodotus, vol. iv. 276.

² 1 Sam. xiii. 21. Coryat, in his "Crudities," states that in his travels in Italy, in 1608. the Italians were the only nation that ate with the fork, and that on his return to England, having used it himself, he was called Furcifer, "only for using a fork at feeding, but for no other cause." Vol. i.

I had inquired if I should be considered discourteous if I sat with my back to "his excellency," as the table, arranged by his order, was so placed as to necessitate such a position for some one in our company. Having been promptly assured that it would not be taken as a breach of politeness, I took my seat accordingly; and, requesting a moment's pause, our thanks for mercies past were offered and a blessing implored. Our hearts deeply sympathized in the words of our lips; and our previous conversation with all led us to feel that we could presume thus far upon the courtesy of the company,—a presumption in which we knew well we might be disappointed in *Christian* lands, where often the politeness of travellers in this respect, which is as elegant as the surface of a Sodom's apple, partakes of a corresponding bitterness within. But we were among Turks, who think it not strange if a Christian has a God. We mention this to add that, though there were probably thirty persons present, there was at least the appearance of the most respectful silence until we commenced to eat. While partaking of the sheik's good things, many very droll apologies were offered for the meagreness of the dinner, which we did not think called for, save by the sheik's fancies or desire for compliment, which with honest hearts we could gratify. The bill of fare stands thus. One large dish of fried rice is

p. 106, ed. 1776, 8vo. The office of Ewerer in England was established for the reason that washing both before and after meals was thus made necessary. At the coronation of Edward VI. this office was filled by the Earl of Huntington. See Leland's Col., vol. iv. p. 232, and Antiq. Culina., Warner, p. 54, London, 1791.

placed in the centre of the table; two deep pewter dishes with soup, rice, and chicken, variously commingled and highly seasoned, form the first course, They give place to another dish of various brown and yellowish-brown articles, which my friend considers are gizzards, hearts, tongues, birds' livers, and other similar delicacies. I attempt to partake. but go no further. D. appears to eat,—I suppose for "conscience' sake," as I can't conceive that any thing else would induce such an act. The rule is to "taste of every dish;" but, between smoke and fatigue, I have no conscience on the subject. There are next placed before us some suspicious-looking little brown and round cakes, apparently of meat and flour. The taste is strange: it is evidently animal, but of what nature, whether "ferocious or docile," we are too hungry and too fatigued to inquire. Next bowls of a kind of sweet jelly-starch covered with seeds, which is palatable, and which in good part disappears; and another course, of a mixture resembling in appearance and taste spermaceti and sugar, winds up the series, of which all eat from the same dish. During these proceedings our host with his friends continue smoking and apologizing for the dinner, and four times we compliment his care for our comfort. Immediately after eating, the table is cleared and pipes presented, coffee brought, a few more questions asked and answered, and his excellency's little red boots are put on, and, after the usual salutes, his white-and-red striped turban and its owner are passing out of the door. Two servants now arrange

soft mattresses on the floor, with a single red covering, which forms the bedding complete; and, leaving the rest to their own meditations, I am soon asleep.

The ceiling of the room was more than twenty feet in height, with great numbers of rafters extending from wall to wall to support the flat roof. From the centre of the ceiling was suspended a lamp; and in one end of the room, over the divan, was a recess in the wall, and not far off was the fireplace. Now, it came to pass that, having spent several hours in heavy slumber, strange dreams visited me, which led me to believe that some one was taking unwonted liberties with my head, dropping web-like nets upon me, and, after painful exertion, my half-opened eyes discovered the same hanging lamp still burning amid myriads of sparkling jewels that reflected a mystic splendor all around; and yet I was uneasy, and awoke more fully, and, lo! what a scene presented itself! Droppings and drippings from all parts of the ceiling, stream after stream, plash after plash, forming little "wadys,"—nay, rivulets; and finally a new break in the ceiling brought a cold stream fully into my face, bringing me to my waking senses and to the perception of the truth that the ceiling was a sieve and the rain was pouring in on all sides. Every thing was wet,—divans, beds, bed-clothes, carpets, baggage, and wearing-apparel. D. had taken up his bed and emigrated. I was exceedingly fatigued, and persisted in sleeping, but the place was rapidly flooding; and this was no dream, as I found on attempting to wrap up again in my soaking mattress: so, picking up my wet coverlet, I

retired to the heights of the niche and lay cold as the mortar and wall until morning.

In the morning the scene was as if a tempest of rain and wind had passed through the room; and yet, despite our forlorn condition, we saw something to laugh at in the idea of such a reception at the castle of Tibnin, the head-quarters of the sheik of Besharah, the Governor of Tyre. Leakiness, however, is a defect to which all the flat roofs in Syria are liable, unless attended to carefully. We now determined on leaving without delay. Hanna, as usual, was ready with an excuse for remaining.

"The bey has sent a messenger saying that you must take breakfast with him. The clouds threaten rain, and he wishes to see more of you."

We determined on setting out for Safed, a town six hours south-southeast; and, my friend being of the same mind, we agreed to prove both the sheik and Hanna by leaving immediately, unless force were used against us. We descended to the lower room. The bey's son was already there, enjoying his pipe and surrounded by his servants. We ordered Hanna to load the mules and prepare to reach Safed that night. We informed our host of our determination, at the same time presenting our reasons and our apologies. A magnificent falcon was before us, perched upon the hand of a servant and having a bell fastened to its foot. The servant was ordered by his master to bring a more handsome specimen, which was a splendid bird and quite tame, permitting me even to stroke it. I took a sketch of

the bird and the servant, and, on exhibiting it to the sheik's son, he placed a glove upon his own hand and received the falcon, as a gentle hint to renew my sketch,—which, for want of time, I declined doing. He then offered it to me on condition of my remaining till the morning, telling me that the bird would go out and hunt partridges and bring them in to his master. But our time and comfort would not permit us to alter our decision, and he returned the hawk to the slave. Hanna has our coffee ready, and, with thirty servants looking on, we partake of it and the bread and butter with all the haste of men escaping from the plagues of Egypt. Hanna has just informed us that the sheik wants one hundred piastres for our night's lodging; and he inquires whether we will pay one-half. Now, we consider this downright imposition; for, from this same authority, we learned last night that the sheik took *nothing* for his hospitality. I had the assurance to inquire, having before heard of such tricks. But now Hanna gets out of the dilemma by remarking that the sheik takes nothing for himself, being so wealthy,—even the wealthiest in all Syria. His servants, however, may want a trifle, and his interposition is made on their behalf. The bill is one hundred piastres for a night's soaking, and this for the servants. But necessity requires that we should acquiesce. Before leaving, the sheik presented himself; and, with our tarpaulins on and hat in hand, we salute as usual. He expresses his astonishment at our determination, asserting that it will reflect discredit upon his hospitality, as

the weather and the shortness of our stay will afford occasion to the inhabitants to accuse him of treating us badly. We inform him of our plans and the necessity for reaching Safed by night if we intend to accomplish our journey to Bethlehem in time for the festival. After requesting us to *shake hands* in the European manner and to promise to make his castle our home for many days on our return, he bids us farewell.

The Metawileh Arabs were formerly extremely careful to avoid contact with any person of another faith, never drinking from the same vessel after them without washing it if of glass or metal and destroying it if of earthenware. The sheik's request was therefore quite unexpected; and, joined with other tokens of kindness, it led us to admire his liberality, to trust in his honesty, and to lay our suspicions aside, or, rather, to transfer them to our dragoman. This 'sheik, or governor, has the character of a courageous man; and we were informed during our visit of several instances wherein he has exhibited his strength and wisdom.

The blood-feud in this land is terrible even at the present day. If an Arab kill another of a different tribe, his life must be the forfeit; and sooner or later his enemy will find him out. It was in reference to this place that the following incident was related. During a skirmish a son of a sheik, residing at this castle, was slain. The man who committed the deed was known, and the blood-feud established between the sheik and the slayer. It happened that the latter, desirous of reaching the coast by a

short route, came within sight of this castle, and, ascending the forty-three steps with his few followers, entered, and was the guest of the sheik. For several days he received unremitting attention, and not a word was said in reference to the feud until the morning of his departure, when his host, pointing to a low range of distant hills, remarked, "There is the limit to my hospitality: beyond that there is vengeance." The chieftain departed; and just beyond the "limit" the sheik engaged in conflict with the chieftain and lost his life in the contest. The incident exhibits the inviolable nature of hospitality even among the Turks.

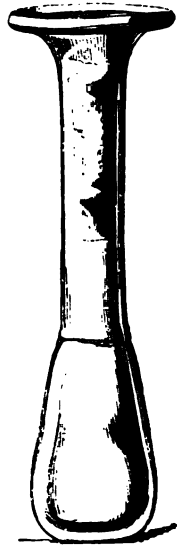
The castle Tibnin was built A.D. 1107 by Hugh of St. Omar, then lord of Tiberias, to afford protection to himself and his followers in their attacks upon the territory of Tyre, then in possession of the Turks. It was by this lord called Toron, though now by the Arabs Tibnin. In 1187 it came into the possession of the famous Saladin, after an assault of six days. In 1197 the Christians attempted its recovery. By making excavations under the castle the walls were put in great danger of falling, and the Turks were brought to the very verge of surrender. But shameful dissension in the ranks of the Christians caused them to relinquish the attack and to leave for Tyre. In 1219 it was partly dismantled by the Turks to prevent any future occupancy by the Christians;¹ but there are portions of the

¹ See Rob. Bibl. Res., vol. iii. p. 377.

building which have evidently remained entire from its foundation.

It is said that, when the Saracens were on the point of surrender and in great distress, a Turkish spy in the Christian camp shot an arrow into the castle with the following sentence inscribed upon it:—"There is not a *beard* in the camp;" by which he indicated the fact that the Christians were in the very extremity of distress from discord and desertion,—the loss of the beard being so disgraceful that some Arabs would as soon lose their life as their beard.¹

¹ An Arab, having seriously injured his jaw, was told that it would be necessary to have a part of the beard removed; and, though in danger of his life and in great pain, he refused to submit to what he considered so great a dishonor.



TEAR-BOTTLE,
Found in a Sarcophagus near Beirut.

CHAPTER X.

ROUTE TO SAFED.

As we wind down the hill and near the base, we lose sight of the castle, a cloud setting around it; and we ride on, meditating upon the contrast between the present and the past. The liberties permitted us and the apparent welcome given us by this sheik in his mountain-fortress are the more interesting to us when we remember the records of the terror once excited in many hearts throughout Europe by the very name of the Turk. There is a simple entry in a churchwarden's accounts of the parish of St. Helen's, in Berkshire, which, under the date of 1565, reads thus:—

Two Common Prayer Books against invading of the Turke . . . 6*d*.

It was considered the common cause of all the Christian states of Europe to oppose the progress of the Turkish army by every method, both civil and religious. The Turks had sustained a defeat this year (1565) and considerable loss in retreating from the siege of the town and castle of St. Michael's, at Malta. But the war was continued between them and the Emperor Maximilian in Hungary; and these prayer-books were purchased each

year till 1565, inclusive.¹ "Cruel as a Turk" is a phrase which has had more than one illustration to sustain its right to be numbered among the proverbs.² And the accounts of pride on the part of former Sultans are in strange contrast with the present instances of condescension.³ Yet there still remains with many a large

¹ The accounts were kept from the first year of the reign of Philip and Mary to the thirty-fourth year of Queen Elizabeth, and were in the possession of Rev. G. Benson. See *Archæology, or Miscellaneous Tracts relating to Antiquities*, published by the Society of Antiquaries of London, vol. i. p. 24, London, 1804. Flight of the Turks, recorded in Thuanus, lib. xxxviii.

² As an instance of the exercise of power by a Turk, Mr. Eton, in 1809, speaking of the naval force, says, "From their slowness they are soon liable to become hogged; to prevent which, they build them with their decks curved up, so that when the two ends settle the vessel becomes straight. Such ships do not last long, and are subject to be leaky. In 1778, the finest ship in the fleet foundered in the Black Sea. Being too weak, she worked her caulking out and leaked between all her planks. The famous captain-pasha Hassan attributed it to the bad caulking; and, when the fleet came back into the port of Constantinople, he ordered all the captains of the ships-of-war to attend in person the caulking of their own ships, on pain of death. One of them, being one day tired of sitting by his ship, went home to his house, not above a quarter of a mile off. The captain-pasha happened to go himself to the arsenal to see the work, examined the caulking, found fault, and asked for the captain. The truth was obliged to be told. He sat down on a small carpet, sent one man for his blunderbuss and another to call the captain. As soon as the unfortunate man came near him, he took up his blunderbuss and shot him dead, without speaking a word to him. 'Take and bury him,' he said, 'and let the other captains attend him to the grave and the caulking be suspended till they return.'"—*Survey of the Turkish Empire*, p. 77, by W. Eton, Esq., many years resident in Turkey and Russia, London, 1809.

³ Mr. Eton said that, in his time, "The minister who is to obtain an audience of the Sultan must present himself at the Porte by four o'clock in the morning, where, after three or four tedious hours occupied in unmeaning ceremonies, he is informed that he may be permitted to see the resplendent face of the *emperor of the world*, (Gehan Padisha,) who among his other pompous titles bears that of Alemum, (pennati,) *refuge of the world*; after which he is seated in a solitary corner of the divan, on the left, near the

proportion of that inveterate hatred and contempt for the Christian which is never so apparent as when religious differences are made prominent; and hence it is a great error to suppose that forbearance on the part of a Mohammedan, when no offence is given to his religious ideas, is indicative of any change in his moral feelings.

In three-quarters of an hour after leaving the gate we arrive at a reservoir about twelve feet square, supplied by a spring. Nicolo, with immense saddle-bags containing a variety of articles, approaches the crumbling edge of the pool, and, the wall giving way, he slides with his horse and his load completely into the water. D. narrowly escapes the same accident. This gives us an idea of the depth of the water, as poor Nicolo has to swim for the shore and the horse after him. The baggage having been first removed, three or four are required to help the horse out; after which Hanna

door; and the vizier sends to the Sultan a short note, called *talkish*, which is in substance 'that the infidel [ghiaur] of such a court, after having been sufficiently fed and decently clothed, by the special grace of his sublime majesty, humbly supplicates leave to come and lick the dust beneath his illustrious throne.' The *talkishyee* (or billet-bearer) having returned with the answer of the emperor, the vizier and all his assistants rise with respect at the sight of the sacred writing, and the ambassador is conducted to the audience. . . . The minister and his suite who go into the audience-chamber are invested with a *kaftan* or Turkish garment, which covers entirely their own dress and reaches to the ground. Some writers have absurdly represented this robe as a mark of honor shown them: the truth is that the Turks, wishing them to appear in every thing as vassals of their empire, obliged them formerly to be habited entirely in the Turkish dress, except the head, which was covered with a hat, and to let their beards grow previously to admission into the Sultan's presence, as their tributaries the Ragusans do at the présent day."—*Idem*, p. 107.

raises his hands to heaven and shrieks till the hills echo with his cries. Picking up a stone weighing



NICOLO'S BATH.

about five pounds, which I thought he would cast at Nicolo, he strikes his own head with violence sufficient to have killed a child. He then adds a few additional howls, which increase the interesting echoes, and declares that the baggage is spoiled, the sugar dissolved, and our prospects utterly ruined. This was admirably "performed;" and it reminded us of a phrase we had

heard of in London as used in reference to ready-written sermons sold in a certain little street.—“warranted orthodox, never preached, and twenty minutes.” Hanna’s performance occupied five minutes, which was duly entered in our time-table, and a new scene opens upon us. The clouds are dissipated around us, while the castle still remains hidden.

Our visit to this fortress has been altogether interesting and novel, though the memory of some inconveniences experienced while there may remain with us, and some new ideas of our country may perhaps remain with the sheik. His want of information with regard to America is not surprising when we recollect that the United States as a nation was unknown in Turkey up to 1800. At that time Commodore William Bainbridge, then simply commander of the frigate George Washington, was sent to Algiers. He left that place for Constantinople, and, having arrived, communicated to the boarding-officers his object and the fact that the frigate was from the United States. Some further explanation was needed; for the Turkish officer who reported his arrival returned to tell Captain Bainbridge that such a nation as the United States *had never been heard of*, and he wished to know whether it was the same as the “New World.” After a satisfactory reply, he was received with every mark of attention; and the messenger further said that he was commanded to state to the captain that “the Grand Seignior had particularly noticed the stars in the flag of the United States, which he considered as a good omen of the

future friendly intercourse which would exist between the two governments; for that of Turkey was charged with *one of the heavenly bodies*, and he therefore concluded that there must be some analogy between the laws, religion, and habits of the Americans and Mussulmans." "These facts are from one to whom they were communicated by Commodore Bainbridge himself."¹

Our course was generally south-southeast, varying from this direction occasionally as necessity required us to take advantage of a more level way along a valley, or perhaps to wind around the base of some high hill.² The night before leaving the castle we had some conversation with its inmates on the subject of agriculture; and this morning we have made quite a circuit around the castle upon what our Turkish friends consider the best-managed farm in the land. Of the agricultural prospects of Syria we shall speak hereafter, and at that time shall add any opinions we may have founded upon our observations in this vicinity. But one fact is noticeable,—that the son of the sheik knew nothing of the farm, which was left almost entirely to the servants, who are expected to report a certain amount of produce annually. This circuit around these cultivated fields, though not intended when we left the castle, has cost us one hour and a quarter's delay. At the close of that time the castle is on our left, as are also

¹ Memoirs of the Black Sea, H. A. S. Dearborn, Boston, 1819, Introd. vol. i. p. 19. The author mentions that on this occasion Commodore Bainbridge exhibited the "stars and stripes" on the Black Sea for the first time.

² Thermometer at 12 м., in the shade of a cloud, 49°.

the villages Hadith, Haddata, and Hulieh, seen on the map; and for some distance from the latter we take a southwest course over an arable country, with occasional red soil, the color being due to a large amount of iron.¹ For five or six miles in several directions the land appears as if it might be easily worked and, under judicious management, yield heavy crops. Yet the green wheat, just springing up in places, and the old straw, look thin and light, and cannot be indicative of the strength and capabilities of the soil. The ruffle-cup oak is the general growth in this region. On our way we pass a circular pond of water, with a column in the centre; and, though the pond is near a rivulet, there is no visible outlet. Now we pass a veiled female on horseback, with no other companion than a native walking by her side with his pipe and gun. Presently the monotony is relieved by a song from Hanna, who is evidently recovering from the effects of the self-inflicted blow, notwithstanding he complained of sickness not long since. Then we are startled by a flight of partridges. Both in the manner of their flight and in the sound from the wing they resemble the bird known by that name in America.

We now turn toward the south, having passed along a little valley running south-southwest; and in two hours and a half after leaving the latitude of the castle we arrive at a lonely ruin on a little tell or hill.

¹ The sesquioxide, supposed to be such from an analysis afterward made of a similar soil, which analysis is given hereafter.

The ascent is so steep that the girth of my horse slips and I am suddenly obliged to dismount. These ruins are those of a large church, built of a very compact and yellowish carbonate of lime, scarcely crystalline. Several bases and capitals of Corinthian columns are scattered about. One or two stones stand near the doorway in their original position. Before the building is a circular cistern, thirty feet in diameter and carefully walled up; but the rubbish within prevents any measurement of the depth. The view from the hill embraces many acres of tilled ground, and was altogether quite charming. Near the place was a little village of mud-covered huts and a pack of wild and inquisitive children and women, none of whom could tell me any thing of the ruins; and I rode up to our company, which had passed on without me. Between the village and the hill was a circular pool, forty feet in diameter, surrounded by a wall partly composed of fragments from this beautiful temple. Some of the blocks are carved with various fanciful designs; and on one block in the midst of the ruins I noticed in relief a large Maltese cross.

From this moment to the time of our arrival at Safed, we have a constant series of accidents to record. Our Italian friend finds that his horse is not inclined to keep up with the rest of the company; and, after using his cudgel freely, the horse drops, throwing his rider, and then refusing to rise. Having waited a few minutes, we were forced to leave him, to be sent on if he should live; and the Italian walked the rest of the distance to Safed.

We now turned more to the southeast, into a small valley running south-southeast and containing a little water, and afterward pass into another, with a larger stream running south, and with banks which at places crowd our little caravan upon the inclined and slippery surface of the rocks so far that finally one of the mules slips and falls, and, because of the weight of his load, he can only rise and slip alternately at each effort, sliding head-foremost down to the brink of the stream, and does not succeed in gaining a permanent footing until drenched with water. The muleteers come up too late to prevent the baggage from becoming wet; and the mule very demurely emerges from the stream, ascends the rock, and passes on without altering his gait. Another mule sticks fast in a narrow cleft in the rock, which we use as a pass. The baggage is hung too low on either side, and the muleteer enables him to pass by raising the load. The course now runs along the side of a rocky ridge, with the stream below. My horse, from which I had alighted in anticipation of an accident, slips and falls heavily against the rocks, but, protected by the saddle, rises after a groan, and is led for some distance. This was the first time my horse had slipped; and I now feared to place any reliance on him as sure-footed. Scarcely five minutes had elapsed before our dragoman's horse also came down, throwing his rider under him: the injury to both was considerable, but particularly so to Hanna. After some delay, we proceed, all mounted but the Italian. We had now arrived in view of El Jish, and were near a circular

wall enclosing one of those sheep-cotes into which the inhabitants always drive their flocks at night during the winter months. The approaching night was rapidly shutting out every object from our view, and clouds were spreading over the sky in a manner that plainly indicated a long rain. Near Jish two of our men left us to inquire of the villagers the way to Safed. Jish appears small, but was once an important place, and in the time of Josephus it was the town of a certain John, son of Levi, whose "character was that of a very cunning and a very knavish person, beyond the ordinary rate of the other men of eminence there; and for wicked practices he had not his fellow anywhere."¹ But he repaired the wall of the city for a pretence to get money from the citizens; and, from the account of his shrewd speculation in oil, we learn that this region was once celebrated for its olive-trees. The name in Josephus is Giscala. Loud calls for the absent members of our company woke the echoes from distant hills and directed our attention to the fact that words could here be distinctly heard from great distances. Our dragoman's words could be clearly distinguished, though we were at a distance of nearly half a mile. On his return, he communicated the unwelcome news that the party must retrace their steps. The cold, drizzling rain is blown into our faces; and in a short time we pass a pond,—the Birket el Jish,—from the surface of which a flock of ducks rise and

¹ Joseph. B. J., bk. ii. 21, 1.

fly off. It is too dark to examine it; but it is supposed to be the crater of an extinct volcano.¹ We continue on a journey of three hours, though the distance is but two hours from Jish to Safed. It seems the most cheerless, the most hazardous, and the darkest ride I ever attempted. Our guide, though taken from Jish, lost his way several times. The rocks were slippery, the mud deep, the ravines fearful, the rain cold and driving, and the whole hazardous to limb and health. For more than two hours we trusted only the tip of our boots in the stirrup, fearing every instant that the horse would slip, and knowing that a misstep might be attended with fearful consequences. It was a subject of wonder to us that the mules could pass over the rocks and through narrow passages with the baggage. But, after a most painful travel, we came in a second's notice upon the houses of Safed, and, after a short wandering through the muddy streets, entered the house of one Tamûs, a Christian with a family of several children.

We were received with great kindness. In one corner of our room was an iron stove, which appeared to be of English manufacture. But the rain was leaking through the ceiling upon the stove, which contained no fire and was so cold that we kept away from it to avoid the chills. A little furnace with a few burning coals was the only comfort of the kind for four or five cold and dripping travellers. Our native guide,

¹ *Rob. Bibl. Res.*, vol. iii. 367.

who ran before us, was literally soaked in the rain, and he must dry himself by the same fire,—the entire use of which was not sufficient for the health and comfort of my friend and myself. The baggage was wet containing my papers and valuable books, and that required immediate attention. After a while, dinner was announced in another room, which we now entered. It was quite pleasant to hear the voices of children once more and feel that they were of a Christian family. One was an interesting little girl of seven years, and quite pretty. The old man spoke English, and had been an instructor to several missionaries. At half-past eleven we retired; and, though the rain dripped in here and there most freely, we were thankful, very thankful, for the comfortable contrast between that minute and another two hours earlier.

The following morning¹ it was found that our old enemy the rain-water had forced its way in plentifully during the night. But the use of our tarpaulins for coverlets had effectually shielded us during the night, and the pattering rain on the roof and bed did not prevent a pleasant sleep. To-day we have had a most trying time; and my friend, who has heretofore taken charge of our general movements, wishes to resign his post. Our dragoman complains of the weather, of an aching head from yesterday's blow, of last night's fatigue, and of the condition of the mules, which have been neglected and have passed the night without food.

¹ The thermometer 46° at nine o'clock, 45½° at four P.M.

The sum of all is, he wishes to remain at the expense of our excellent host. We reason with him in a variety of ways; but all has about the same effect upon him as whistling would have upon a mule. Tamûs aids us, and tells him he ought to fulfil his contract,—when suddenly and fretfully he cries out, “Why, you don’t help me at all!” The plain interpretation of which is that every Arab must assist his brother to cheat. But our host is a Christian, and informs us that our dragoman is deceiving us when he says it is six hours’ ride to Tell Houm, to which we wish to travel to-day: it is only four. “He wants to make a day out of you: he is not a good man.” After dinner, accompanied by our kind host, we visit the bazaars and streets, where there are ruins upon ruins formed by the terrible earthquake of 1837, when five thousand persons perished. The houses have square tops, and are built on hills with occasional depressions intervening. But the characteristic feature of the town is found in the fact that many of the flat roofs of the houses form pavements for the streets still higher up the hills; so that while walking in some of the streets you are passing immediately over the heads of some taking their meals in the rooms under your feet.

Looking south-southwest, we see Mount Tabor, and southeast we have the Lake of Tiberias before us. Passing through the town and over to the north, the following sketch represents the view with a little settlement in a valley. The ruins of the old fort and palace of a former governor are on the right; and a few Moham-

medan tombs in the foreground, with little earthen pots set in the mortar for such green branches and flowers as filial affection or friendship may suggest to be



placed over the remains of loved ones. This is a universal practice among the Turks, but would be more appropriate to the Christian, who realizes that death is but the gate to that immortality brought to light through the gospel. Beautiful as is the emblem of the cypress, its presence at the tomb appears to have been of pagan rather than of Christian origin, as is evident from the epitaph of the Grecian poet Sophocles written by Simonides:—

“Wind, gentle evergreens, to form a shade
Around the tomb where Sophocles is laid;
Sweet ivy, wind thy boughs and intertwine
With blushing roses and the clustering vine:
So shall thy lasting leaves, with beauty hung,
Prove a fit emblem of the lays he sung.”

Near the cemetery we met a portly native, with whom Tamûs had a short conversation, the result of which was that we agreed to take him as guide to Tell Houm in case our present guide declined visiting the place. His reward was to be thirty piastres, (\$1 30.)

After passing several deserted and miserable bazaars, we returned to our lodgings, and made a pleasant acquaintance with the family. All became quite social, the children especially; and the same little attentions amused and surprised them here which do in America,—affording one argument more in favor, if not of the unity of the human race, at least of the unity of human interests.

It will be easily understood from what cause the earthquake in 1837 destroyed so many of the inhabitants. The fall of one house would have crushed the one beneath, even had it survived the terrible force of the earthquake. The horrible distress which followed this catastrophe can scarcely be imagined by any one not present at the time. Something may be learned from the facts that many—perhaps three thousand—remained several days without food or attendance, and one man was actually covered up to the neck in ruins, and, though crying for help, remained in this state until he perished. Dr. Thompson, the American missionary, is remembered here by many for his kind attentions to the wounded and dying at that time.

Safed is a city the origin of which is to be traced back to a period not more than six or seven centuries

past. It was the site of a strong castle, probably about A.D. 1140, and four hundred years afterward a place of considerable renown, especially as a resort for Jewish scholars and rabbis, when there was a school of great popularity in Safed, and many synagogues, with a printing-press. In 1266, there was a strong fortress on the hill seen in the last view, and occupied by the Templars; but in June of that year, Bibars, the cruel Sultan of Egypt, besieged it with such success that the knights capitulated, marched out, and, trusting to the Sultan's promises of protection, were pitilessly put to death, being slaughtered on the hill to the number of two thousand. About A.D. 1550, Safed was in a most prosperous condition, as was also the celebrated Rabbinic school just referred to.

There are tombs at Mciron, a little village on a hill a few miles west of Safed, where is said to be the tomb of Hosea the prophet.¹ Safed to the Jews is perhaps the most holy place in Palestine, Jerusalem excepted; and it is one of the four holy places to which we shall refer at Tiberias.

¹ Bibl. Res., vol. iii. pp. 332-334.

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L. N. Howard and John Phillips
on Snow by Mary Howard
from Sketches by the Author





CHAPTER XI.

THE COUNTRY AND SCENES ON THE LAKE OF TIBERIAS.

ON the following morning we started early, and, inquiring of our dragoman whether he was ready to accompany us to Tell Houm, we received a long-drawn affirmative for an answer and then a complaint of ill health. He was informed that we had a guide, and the use of the horses was requested. We were soon on the way with our guide, who spoke nothing but Arabic, but seemed quite obliging, and carried arms for both of us. From the top of the hill there was a fine view of the land beyond the Jordan and of the lake, affording a desirable position for bearings. Descending the hill toward the sea, we passed a variety of trees, the fig, pomegranate, and olive included, and also a fountain. The air is pleasant, and the birds carol forth their cheering morning songs till we recover from the unpleasant effects of our dragoman's treatment.

The Lake of Tiberias lies beautifully calm in the sunshine, surrounded by lofty hills as picturesque as any painter could wish. In ten minutes from the last spring we meet another, clear as crystal and gushing forth into the sunshine. Now we descend into a rocky

ravine, and make our exit at a spot from which the lake is beautiful, the natural scenery surpassing my expectations, which were not raised by what I had previously heard. Looking toward the south, there are two slight indentations on the eastern coast, and one very distinct on the western at the utmost extremity. At half-past nine the soil is a dark brown, and in many places appears volcanic. The dip of the rock is toward the southeast, after crossing a ridge running northeast; and in places we meet with wild fennel and the parsnip. Very few bushes are to be seen before us or for miles around, the land being, with the exception of a few flowers and grasses, nearly barren. Nor does the rock present the appearance of any ancient geological disturbance. There are too much angularity and abruptness, too little growth and antecedent depth of soil, to leave the impression that the present conformation is not within the time of history. The volcanic fragments and ruptures, and the strange discolorization of soil, all leave the traveller in doubt as to whether these disturbances have not materially changed the face of the country and the angle of the dip within a time not more remote than three thousand years. Notwithstanding some forms which seem to indicate a longer era, many physical phenomena could be settled with great ease under the above supposition, which, however, we cannot treat of at present. At ten o'clock we see in the north, perhaps thirty-five miles off, the dazzling summit-ridge of Mount Hermon, Jebel es Sheik, covered with snow.

The position from which the following sketch was taken was about four hundred yards northwest of Khan Jubb,¹ and is an accurate outline, representing the high point on the left and the triple descent to the



valley of Et Teim. The mountains on the west of the valley of Et Teim do not seem so high as Hermon; and on the east, or to the right, there are four distinct peaks nearly on a line and across the valley intervening between them and Mount Hermon, the two central peaks being near to each other in the midst of the line. They appear to belong to the Anti-Lebanon extension of the Hermon range. The immense quantity of snow on the mountain must greatly increase the flow of the Jordan and add materially to the fertilizing qualities of its waters. The position of the ridge at the head of the Jordan affords a remarkable benefit to that part of the country irrigated at present by its streams,

¹ See map.

or which may from any enterprise or economical changes be hereafter watered by the Jordan itself or its tributaries.¹ Khan Jubb Yusef (khan of Joseph's pit) derives its name from a well hewn in the rock, once supposed to be the pit into which Joseph was thrown by his brethren. The khan is large and ruined, built of the volcanic rock, which is hard, irregularly brown and black, and semi-crystallized, the general appearance being a dark brown. In some places pieces of lava were picked up, which our guide said were called the "tears of Jacob," evidently associated with the mourning of the patriarch for Joseph. The true pit, however, as suggested by several, was forty miles southwest, and in the vicinity of Mt. Carmel. This place probably received the name from Salah-ed-Din, whose name was also Yuseph, or Joseph, and who erected many buildings through this part of the country and in Egypt.² He was the son of Eyub, or Job, after whom the well near Jerusalem might have been named.

Soon a train of nineteen camels and several mules appear in sight, passing near the shore, on their way to Damascus; and then several vultures hover near us, quite similar to the buzzard of the Southern States. Occasionally the anemone and the adonis are seen in some damp and shaded spot, both of which we have repre-

¹ Twenty-seven inches of snow give three inches of water, when melted, and the water thus obtained is found to contain ammonia, which is the cause not only of its great softness, but also of the great fruitfulness of such soils as are irrigated by it.

² Bohadin, (preface, p. 1.) in Bonar's *Land of Promise*, with further remarks in Robinson's *Biblical Researches*, vol. iii. p. 315.

sented in the plate of flowers. The historical localities now become so numerous that they invite a few moments' rest to obtain a drawing. The colored view of the Lake of Tiberias is the result of that drawing; and a description of the various places therein presented will obviate the necessity of any further account of them. The view is that of the lake as the observer looks a little east of south. Behind the two hills, on the border of the lake nearest the observer, are the ruins of Tell Hûm, pronounced Houm: more definitely, the ruins are behind the one on the left. Farther to the left is the point at which the Jordan enters the lake. At the extreme southern point, and farthest off, is the exit of the Jordan, on the right of which exit is the city of Taricheæ, spoken of by Josephus, now called Kerak. It possesses some ruins, and possibly is the RAKKATH of Scripture, (see Geographical Appendix,) though the Jews suppose Tiberias to be the site of that ancient town.¹

Coming up the western or right-hand side, and half-way between a point of land and the little cove in the mountain-side, are springs affording baths so hot as scarcely to be bearable, and suggesting the idea that volcanic agencies are not far off. This may be the HAMMATH of the division of Naphtali,² and was called Emmaus by Josephus, signifying *warm baths*.³ Here is a little house with its marble

¹ See Bonar's *Land of Promise*, p. 441, American edition. Robinson's *Biblical Researches*, vol. iii. p. 266.

² See Geographical Appendix for references.

³ *Wars of the Jews*, bk. iv ch. i. 3.

baths, quite picturesque in the distance, though partly in ruins. It was built by Ibrahim Pasha in 1833, and was evidently a very costly and beautiful structure, though anterior to its erection there have been others, as far back as the time of Josephus, and perhaps before, as the springs were in his time celebrated for their healing powers.¹

Just north of the little cove spoken of above is the town of Tiberias. Nearer is the plain of Gennesaret, running into the hills for more than a mile. Where that plain terminates on the south, under the jutting mountain, is El Mejdal, the MAGDALA, the city of Mary Magdalene, against whom the painters have conspired in giving her a worse character than did the seven evil spirits whom our Saviour cast out of her. On that plain of Gennesaret I suppose the Beatitudes of the sixth chapter of Luke were pronounced; for it will be remembered that there is a repetition of the sentiments and the words of the fifth chapter of Matthew in that chapter of Luke. From an examination of Matthew iv. 13 to v. 1, it will be seen that our Saviour was near the lake and on its shore not long before ascending the mountain; and from further comparison with Luke vi. 12-17, it will appear still more plainly that his choice of disciples was made very soon before ascending. Compare Matthew viii. 1, 6 with Luke vii. 1, and it is plain that immediately after his Sermon on the Mount he left for Capernaum. First, on the mount the fifth

¹ Josephus, as before.

chapter of Matthew was spoken, and then he descended to the plain, meeting many from Tyre and Sidon, to whom he repeated a portion of his previous discourse as he went toward Capernaum. This I think the highly-probable reconciliation of two apparently varying statements,—the one in Matthew, where the Beatitudes are said to have been pronounced on the mount, and the other in Luke, where it is said that they were spoken when “he stood on the plain” where we suppose he repeated a great portion of what he had said on the mount. He could not have been far from Capernaum; and Capernaum must have been on or near the plain, as “when he had ended all his sayings he *entered* into Capernaum.”¹ Khan Minyeh, near where Capernaum is said to have stood, is on the shore and not far to the left of the place where a solitary crane may be seen in the view, standing on the top of a hill this side of the plain.²

¹ Luke vii. 1.

² Notwithstanding Dr. Bonar's surprise that Khan Minyeh should be considered the site of Capernaum, I am inclined to think from Josephus's account itself that Dr. B. has not given a proper distance to Capernaum (or Cepharnome of Josephus) from Julias (see map) in the narrative of the historian; and this may be due to the fact that Dr. B. has not taken into consideration the whole of the narrative, which is as follows:—“His horse, having fallen into a quagmire, threw him to the ground. He was thence carried to Capernaum.” At this point Dr. B. stops, and remarks that it is “implied that this latter place was not far off;” and therefore Tell Hûm was probably the site of the village. But Josephus also says that having remained “feverish that day, and as the physicians directed, *I was that night removed to Taricheæ.*”¹ Then it seems he was on the day of the accident removed to Capernaum, remained there under treatment of the physician, and yet was taken to Taricheæ the same night. Now, Taricheæ is at the southern extremity of the lake. (See map.) Would not this show that Capernaum was at least as near to the southern extremity of

¹ See the *Life of Josephus*, by himself, § 72.

On the left and east of the lake are the hills of the Gadarenes, or Gergesenes, down which the swine ran, as recorded in Matthew viii. 32 and Mark v. 13. On the opposite side of the view is the green and round top of Mt. Tabor, the reputed place of the transfiguration, but which it is supposed took place farther to the north,—perhaps on some mountain near Banias, as the Saviour was in “the towns and coasts of Cesarea Philippi”¹ not long before the transfiguration. And, moreover, as after the transfiguration he was in Galilee,² going to Capernaum³ and from thence to Judea,⁴ it is with great reason supposed that he was north of the place of the observer at the time. Notwithstanding this, the tradition, as Dr. Bonar remarks,⁵ existed before the time of Jerome, (fourth century;) and there is something to be reflected upon in the fact that he was not “at Cesarea

the lake as it was to Julias, on the northern extremity? I therefore conclude that Dr. Bonar’s argument drawn from Josephus is decidedly against the location of Capernaum at Tell Hûm, while it brings us to consider it somewhere near the locality of Khan Minyeh, though probably not immediately at the khan. As to the objection that the spring Ain et Tin could not supply the plain, this is easily obviated by the very probable supposition of any amount of artificial conveyances and channels, just as Ras el Ain irrigates the plain of Tyre. And, if not so, where is there a fountain at Tell Hûm to supply the deficiency? As for the maps in the earlier times, one has only to glance at the celebrated Peutinger Tables⁶ and the map referred to to see that the topographical ideas of those who often had a correct numerical measure were very much at fault.

¹ Mark viii. 27; Matt. xvi. 13.

² Matt. xvii. 22.

³ Matt. xvii. 24.

⁴ Matt. xix. 1.

⁵ Land of Promise, p. 407, American edition.

⁶ The Peutinger Tables is the title of an antique map of the military routes and distances in the Roman Empire. It takes its name from Peutinger, among whose papers it was found after his death. It was constructed not later than the fourth century,—some think between A.D. 222 and 235. The first *fac-simile* was published in 1753. See Robinson’s first Appendix. The copy in possession of the author bears date 1624, and was published at Antwerp.

Philippi immediately before the transfiguration took place," as Dr. Bonar remarks, for in two places¹ it is said that it was after six days, by which I suppose is meant, as it is written, after six days, or more than six days; and the reason for such a supposition is apparent in St. Luke who says about "eight days"² after his previous sayings he ascended with his disciples this mountain, which stood apart.³ There is something suggestive in this constant connection of "six" or "eight days." Where were they during that time which seems to be so connected with the incident of ascending the mountain? And it is especially noticeable that only the act of ascent is mentioned after enumeration of the days, as though the days were spent in travelling to the base of the mountain, and then the ascent was made. So that though our Saviour might have been at the place above stated, yet it would by no means be settled that those six or eight days might not have been spent in traversing the land to that lonely peak of Tabor. But the important objection is urged that there was a fortification and village on the top, and this has been plainly shown by Dr. Robinson⁴ to have existed at the time of the Saviour. To this it has been answered that He who in the midst of an angry crowd, as at the hill near Nazareth, could "pass through the midst" unobserved, would not with only three disciples need the whole of a mountain, the top of which

¹ Matt. xvii. 1; Mark ix. 2.

² Luke ix. 28.

³ *κατ' ἑαυτῶν*, both by Matthew and Mark. The disciples were *μονοῦς*, "by themselves," and the mountain "apart."

⁴ Vol. iii. p. 220.

alone is one-fourth of a mile in length, to exhibit his power in that transfiguration. These are the arguments generally advanced on both sides. But while the easiest interpretation of all these passages would bring the Biblical student to place this "holy mountain"¹ somewhere in the region of the heads of the Jordan, around which the Saviour had previously been, the early tradition and the churches erected here have attached greater interest to this mountain than to any other as one always associated with that scene.

About five miles to the right of Tabor² is Nazareth. The sea is called Tubariyeh by the Arabs, and by various names:—Sea of Galilee, from the province; Sea of Tiberias, from the city; Sea of Cinneroth, or Cenereth, from the town which Tiberias succeeded;³ Lake of Gennesaret, from its proximity to "the region of Genezar;"³ and, in Pliny's time, the Lake of Taricheæ, after the town at the southern extremity.⁴

But "the Lake of Tiberias" is in most general use, as is seen in the Arab name. Looking once more upon the view and at a point on the lake-coast the farthest from the observer, we have just beyond that point the site of Gadara, whence the name of the country of the Gadarenes took its origin, which country, stretching along the eastern coast, might have been called by the same name as that of the Gergesenes spoken of in the Gospels in

¹ 2 Peter i. 18.

² Called by Greek writers Itabyrion, or Atabyrion. So in the Septuagint. Hos. v. 1. Robinson's Biblical Researches, vol. iii. p. 220.

³ Quaresmius Ter. Sanc., viii. c. 3, p. 862, t. ii. Antwerp, 1639.

⁴ Pliny's Nat. Hist., v. 15.

connection with the miracles of our Saviour.¹ Far off to the left, and perhaps forty miles distant, are the mountains of the Hauran, (the dog,) and nearer is the comparatively level tract of Auranitis, and farther north that of Gaulonitis. Between that highest range of mountains on the horizon, and immediately over the heads of the two heifers ploughing, is the Jebel Hauran just spoken of, and between it and the lake is a narrow strip of land widening northward. That country is the southern part of the Trachonitis of Luke iii. 1, now called Lejah, and a region notorious for robbers, who have no hesitation in informing the traveller that they get their living by robbing.² Iturea is supposed to be that tract farther north, and east of the northern part of the lake. (See the map.) The length of the lake is thirteen miles, within a furlong;³ and the width, which is not exactly known, is probably greatest at the plain of Gennesaret and about six miles and a half. Its bottom is a concave basin. The greatest depth is one hundred and sixty-five feet,—though its rising and falling at various times of the year will vary this measurement. The level of the lake is six hundred and fifty-three⁴ feet below the Mediterranean, and the land between it and the Mediterranean near Turan, a little village about

¹ Matt. viii. 28; Mark v. 1.

² See Porter's *Five Years in Damascus*. This was his experience in 1855.

³ The exact length may be found in the *Geographical Appendix*. See *TIBERIAS, LAKE OF*. The observations were kindly sent me by Lieut. Lynch, of U. S. N. The result as stated in the official report varies nine seconds of a minute, making the lake that much too short; I have therefore used the observations, adding the nine seconds as more correct.

⁴ Lynch's Official Report.

ten miles west of the town of Tiberias, is fifteen hundred and twenty-five feet, making a very perceptible descent from Nazareth to the lake, as the descent in ten miles would be eight hundred and seventy-one feet to the level of the lake. Hence the appropriateness of the expression used by St. John in the description of the centurion's importunity: "he besought him that he would *come down*," "and as he was going *down*," that is, from Cana to Capernaum, which were on the line of descent given above.¹

While sketching the view of the lake, and having nearly completed my work, I noticed a small company of Bedouins emerge from behind a hill. No one was in sight except an Arab ploughing with his heifers, as my companion and the guide were at this time a mile distant and beyond the hills. Noticing that the Arabs were evidently turning to the position I had chosen as the best for my sketching, though somewhat out of their way, it immediately occurred to me that it was for no friendly purpose. Not far from me they fell into a trail; and it became very plain that I was the object they intended to reach. My *tezkerah* had been sent on with the baggage to Tiberias, but in this emergency would have been of little value to me. Putting myself in a riding posture and drawing out my small spy-glass—my only weapon—to its full length, I summoned all the courage available, turned my horse's head immediately toward them, and, riding rapidly up to the line, addressed them

¹ John iv. 47, 49, 51.

in a loud voice with the Mohammedan salaam.¹ The line immediately opened, and I passed through. Not a word was said in answer; and, though one on my left acted as if he would have grasped my reins if he had not been afraid, I escaped without any hinderance. On reaching my friend and guide, I found them very much inclined to find fault with my delay, the guide asserting that Bedouins were lurking in the vicinity and that we might find much difficulty before reaching Tiberias. It seems that the guide had heard of what was afterward corroborated,—that a company of gentlemen, with a lady, had a few days before been attacked by a party of Bedouins, literally robbed of every article of clothing, and in this condition set free to reach Damascus or any other place at their own time and in their own way. This had happened not far northeast of our present position. I did not inform either the guide or my friend of my own escape; and, on the inquiry whether we should turn to the right for Tiberias or go left around the hills in view and visit Tell Hûm, we decided to visit the latter and run the risk. It is surprising that, amid so many narrow escapes and so much robbery as actually happen, there is so seldom a case of murder. All come off living, notwithstanding the hideous character

¹*Es selamu aleykum*, or, commonly, *Es selam aleykum*. This is never to be addressed to a Muslim by a Christian, nor by a Christian to a Muslim, and, though given by a Muslim on meeting a European, it is understood to be addressed to his Muslim attendant, though some have ludicrously mistaken this as addressed to themselves. Occasionally a Muslim will return as answer simply, "And to you," *Wa-aleykum*, but on all occasions when we have used this form of address, as we have frequently, it appeared to cause displeasure. See this explained in Lane's *Modern Egyptian*.

given the Bedouin, and the fact that all appear to dwell in constant fear of them. At twenty-two minutes before eleven, we arrived at Ain et Tin, or "spring of the fig," so called probably from some fig-trees near the spring a little to the right of the two hills in the view. There is a reservoir of eight sides, eighteen feet deep and forty or fifty feet in diameter, with a ruin of an aqueduct beyond, and water running over its walls. Not far off, some Arabs are ploughing, and against some bushes they have placed their guns, ready for defence in case of attack. The soil here is wonderfully varied in color. In some places, within a stone's throw, we could distinguish six or seven distinct shades, the predominant color being brown or red, and in some places orange. We took the bearing of the coast as we skirted the water on our way to Tell Hûm. Wild ducks in abundance float on the waters and dive beneath the surface or fly over it. The oleander—the difleh of the Arab—grows in profusion, and some small but beautiful plants.¹ The anemone is seen occasionally, as represented in the flower-plate, and nearer Safed, and beyond, the adonis, which is also represented. At ten minutes after twelve we arrive at Tell Hûm and lunch as usual on cold chicken and bread, made delicious by keen appetites. Near the water are the ruins of a tower, having a side thirty-four feet long by twelve feet high. A little tent of Arabs is not far

¹ A plant about five to seven inches in height,—leaves lanceolote, very slender, with a little flower at the top, sub-panicled, and resembling the snap-dragon: it is the *Linaria Chalepensis*, Mill. Also a minute white flower with lace-like leaves, something like the *Astrantia*.


off; and I get permission to sketch a plough, which appears as follows.



Having exhibited the drawing to one of my Bedouin visitors, who himself is a fine specimen of these prowling sons of the desert, he seemed pleased, and I asked permission to try my pencil upon him. He was ashamed of his fears; and yet such is the superstition of the evil eye that he evidently would have preferred exemption from my looks and pencil. More is feared from this cause among this people than from any other, even death. Strange tales are told of the effects of this fascination and of the ascendancy it has everywhere in the East.

We have frequently met children and women wearing little figures attached to cords and hung round the neck. These are charms; and, having seen them also in Egypt, our thoughts are carried back to the past, when talismans had so strange a power and so great an ascendancy in this land. These little images—sometimes of utensils, scissors, animals, portions of the human body, of various sorts, sometimes even obscene, and either concealed or exposed—take us back to days long gone by and to legends of this land; and a page from the dim past will perhaps be of interest here.

Talismans originated in the worship of the sun and planets. The astronomical pursuits of the early Chaldeans, Egyptians, and Persians encouraged the formation of images of the planets which might be worshipped when they were invisible. These heavenly bodies had their supposed influences; and the images made under certain planetary phases were charms to defend against floods, pestilence, fire, &c. Figures thus made were called *tzelmenia* (meaning image or figure) by the Chaldeans, Egyptians, and Persians, and which was the same as *talizman* by the Arabians: hence our word "talisman."¹ It is certainly established that strange and potent influences were attributed long before the time of Moses to little images "formed or fabricated according to astrological principles." Terah, the father of Abraham, according to ancient tradition, made "talismans, or little images framed in some planetary hour,"² to which were attributed certain supernatural and mysterious powers; and though some³ suppose that talismans owe their origin to mistaken notions among the Gentile nations concerning the power of the brazen serpent, (Numb. xxi. 8,) there is evidence of the existence of such figures long before, as they occur in the tombs of Egypt and Babylon, some of which have fallen under my own examination. And it is to the prevalence of this talismanic idolatry that reference is had in the prohibitory

¹ The Hebrew  *magan*, and Greek *στοιχία* is the same figure.

² Maimonides, by Townley, p. 115.

³ Gregory, as quoted by Townley, who writes as though he did not consider his view the correct one. *Vide* Maimonides 116.

part of the second commandment, as these images were in very general use among the nations in the time of Moses, and if not called talismans, yet they were images, and were thus referred to:—"Thou shalt not make to thyself," *i.e.* for your own private use, as was the intention in the formation of these little images. Images of the destroyers were also formed to protect against the thing injuring, just as I have seen in Palestine at the present day images of the eye to protect against the "evil eye." For the same reason images of emerods and mice were made by the Philistines and sent with the ark. (1 Sam. vi. 4, 5, 11.) Apollonius¹ is said to have swept off the flies from Antioch, and storks from Byzantium by figures (images) of these objects made while certain constellations were in the ascendant. In many cases² Pliny notices the images of eagles and beetles carved on emeralds; and Marcellus Empiricus speaks of "the virtue of these beetles for diseases of the eye."³

R. Solomon says the teraphim of Scripture were "images that spoke by the influence of magical art." And R. Eliezer says they were statues like men, formed under certain constellations, which spoke at certain times under certain influences, answering any question; and from this we learn why Rachel stole the teraphim from her father Laban, lest he should learn the route of Jacob and the family.⁴ In after-times came the

¹ Apollonius Tyanæus.

² See Maimonides, translated from More Nevochim, by Townley, p. 118.

³ Maimonides, p. 118.

⁴ Spencer de Legibus Hebræorum, p. 354; Gaffarel Curiositez Inouyes, p. 53, in Maimonides.

amulets, being the same as talismans, save that they did not relate to the planetary influences, the name being probably derived from the Latin *amovere*, "to remove," more in reference to preventing than removing evil. The amulets of the Persians or Assyrians were small cylinders with figures, and those of the Romans and Greeks were small gems of almost every kind, worn as necklaces, &c.¹

We succeeded in sketching our Bedouin friend as he sat, with apparent indifference, smoking on the ruins of the Tell Hûm tower. The women and children were fearless and even social, exhibiting their hands and arms stained blue and red with henna. They examined



¹ Sabæan Res., by Landseer, gives unequivocal proof of this custom.

my clothes and my watch-chain with great curiosity, and seemed interested with our visit, jabbering away as if some great event was at hand. They were quite easy and polite, and not at all inclined to ask us for any thing, notwithstanding their wretched clothing. Several of the children wore garments rudely patched in places, as if they had been formed from varieties sewed together with grass. This was a genuine specimen of a Bedouin harem, and they were here on a farming-trip with their fathers and husbands, who were their masters. One of their tents, with a little fence surrounding it, I have represented in the distance. The tents are not conical, as is often represented in pictures, but have a roof edged with drop-curtains, or such curtains as might be made from the dark-tanned skins of goats hung around the eaves.¹ All sleep together,—men, women, children, and animals; and the whole furniture and tent can be packed and be on the move in about twenty minutes. Hence the difficulty of administering justice to them in case of theft or even murder, as they can fly to the desert in a very few minutes' notice.² They are known by the striped garments and a cloth over the head, bound with a cord, generally of camel's hair: this company kept dogs with them.

¹ Hence the description in the Song of Solomon, ch. i. verse 5, "dark as the tents of Kedar," as "the curtains of Solomon," where *curtains*, as also in Isa. liv. 2, Jer. iv. 20, xlix. 39, is associated with the tents and derived from יָרַךְ, (*yarang*), to tremble, as curtains do in the wind.

² Bedouin, or Badwy, signifies an *inhabitant of the desert*, according to D'Arvieux, p. 112; and the same signification is found in the term *zaara*, a desert, Saracen, *child of the desert*; also *Sahara*, the desert.—Clarke's Travels, note, p. 30.

We examined the ruins lying north of the tower and several hundred yards distant. These are remains apparently of one—perhaps of two—temples in the Corinthian style, though on a block of marble there was in bas-relief a singular car, with four Ionic-capped columns sustaining an arched top, with a door represented in front, the whole sustained by four wheels after the form of the old chariot-wheels. One of the bases of the many broken shafts measured two feet six inches in diameter. On returning to the ruined wall, I picked up a piece of the black rock, so closely resembling lava that its identity seemed perfect, especially as I afterward picked up some pieces of the porous brown scoria so frequently met with in the region of Naples. The tower contains fragments of the ruins which we have just visited; and this fact indicates that it was erected since the destruction of those temple-buildings. The impression left upon us by the ruins themselves was not favorable to the idea that there ever was a large city on the spot, but that the remains of a few large public buildings or temples had been distributed so widely as simply to resemble the ruin of a town. Perhaps, as Bethsaida on the east of Jordan was at Tell Julias, so Bethsaida on the west might have been at this place or near it, and Chorazin not far off to the southwest. But even the names have perished; and who shall be able to settle where the ruins were?¹

Shortly before one o'clock we leave for Tiberias,

¹ One of the corner-stones of the temple measured seven feet in length and two feet four inches in thickness.

occasionally passing fragments of scoria on the shore. Passing at twenty-five minutes after one o'clock under an arch with stalactite-formations, which seem to have been increasing of late years, we come to a mill and a fine stream. There are cranes and ducks, and over the lake one solitary bird, similar in appearance and flight to the sea-gull. There are the cane and oleander, with a variety of the water-willow, and a plant growing near the edge of the water, with leaves like the water-willow in color, but only about one inch in length, bearing small flowers resembling lilac-flowers in shape and size, but growing on the stem among the leaves and near the termination of the branch. The small flowers are yellow within, gray without, and have five serrated petals.¹ Either here or farther north we obtained a specimen of the jujube-tree,² a branch of which is represented in the plate of flowers, running along the base of the group, and having alternate long and short thorns, the leaves of which appear again at the top of the flowers. (See description accompanying the plate.) This grows about Beirût, with small leaves; but I think a variety with a much larger leaf grows here. A few leaves are all the material left from which to form this opinion.

For some time no shells are seen on the shore, but only smooth flint-pebbles and stones; but suddenly we meet with great quantities of little conchoidal specimens, together with spiral forms and several bivalves of the

¹ It is probably a variety of the *Elæagnus angustifolia* of Linnæus.

² *Ziziphus vulgaris*, Tourn.

unio variety, having unusually thick shells, and capable of being cut and polished until the pearl appears with a most beautiful iridescence. Along this shore have been found fragments of native gold.¹ This we did not learn till afterward, and therefore saw nothing which indicated it. At a quarter before two o'clock we rode up on a road cut in an overhanging cliff, six feet wide, and in some places five feet deep, in the rock, and evidently once paved with rock of a material different from that in which it was cut. At ten minutes before two o'clock we pass Khan Minyeh, where Capernaum is thought to have been located. It was visited in the sixth century by Antoninus the martyr, who speaks of a church erected in this vicinity on what was considered the site of Peter's house.² There are ruins of a building apparently eighty to one hundred feet in length and twenty feet high; but other ruins are not apparent. Yet this does not make it improbable that Capernaum was located here; for how many places have had their ruins completely carried away to erect neighboring villages, especially where there was a scarcity of building-material! Among these scattered modern villages are to be found the ruins of Capernaum, not on its former site.

We are now on the plain of Gennesaret, plentifully watered, as will be seen by the following mention of the rivulets we passed. The plain appears to be half a mile

¹ Dr. E. D. Clarke quotes Hegesippus de Excid. Urb. Hiero., lib. iii. c. 26, for authority, and says he noticed an appearance of the kind. P. 241, n. 586.

² See Reland's Palestine: "Capernaum."

wide and one and a half mile long.¹ We are travelling at a regular walk along the shore, and at ten minutes after two o'clock meet a little water-course, a minute after another, four minutes after another, where the shore is so much like a quicksand that my companion's horse sinks suddenly up to his haunches. Three minutes more, and we come to an abrupt bank of small and colored shells. Twelve minutes more, and our guide cautiously sends my friend ahead to ford another creek. Twenty minutes more, and again we ford a little creek ; and near this creek, on the shore, there is a crab as large as a man's hand, of a singular form. Here a rock distinctly shows that the lake is twenty inches lower than it has been at some previous time. At three o'clock we pass from the plain at El Mejdél, or MAGDELA, a few yards from the shore. It is the town of Mary Magdalene, a small place, and of no special interest otherwise than by scriptural association. Above us the rocks are lofty and the scenery exceedingly interesting. Herds are browsing on the cliffs, and not far off are the mouths of caverns and places once occupied as tombs, and frequently referred to in the Gospels.² Some of these caves were also used as strongholds in the time of the Jewish wars; and no doubt there are interesting relics yet to be found in some of them if any one would be at the pains to explore them. They are found in many of the hills, and on the opposite side of the lake also.

¹ Thermometer in the sun at two o'clock, 71°; in a spring beyond Mejdél, 74°; in the sea, near the spring, but out of its influence, 73°.

² Matt. viii. 28; Mark v. 2, 3, 5; Luke viii. 27.

But west of Mejdal are caverns noted in the time of Josephus as the fortified dens of robbers who were with great difficulty dislodged by Herod the Great, and not till parties of soldiers were let down from the overhanging cliffs in boxes sustained by chains, who fought the inhabitants with fire and sword, dragging them out with hooks.¹ This happened near the present ruins of Irbid, the probable Arbela, and not far from the ruins of Kulat (or castle) Ibn Ma'an, about two miles from the shore and northwest of Irbid. (See map.)

In thirty-six minutes after leaving MAGDALA we reach a spring running from under a bank, near which is a tree over a Mohammedan's grave,—our guide says a saint,—and attached to the branches are fragments of white, red, and blue cloth, to which any one passing may add, according to the reverence he has for the saint who is supposed to lie buried beneath. We ride on to Tiberias, and dismount at the hotel at twenty-two minutes after four o'clock.²

Our host, who is a German Jew, furnishes us with a bed apiece, and our cook presides in the kitchen. He exhibited to me a book which he asserts is one thousand years old; and yet it is *printed* in Hebrew and Rabbinic-Hebrew characters. The scenery about the lake, as the long shadows of evening are thrown upon it, seems deeply

¹ Josephus's *Antiquities*, xiv. 15, 4, and *Wars of the Jews*, i. 16, 2. Robinson's *Biblical Researches*, vol. iii. p. 281.

² Our host and some Arabs agree in saying that the spring we passed about a half-hour past, and which was surrounded by walls, was called Ain Doureh, and also Folia. Called by some Ain el Barideh, or the cool spring,—probably from a notion of its temperature not altogether correct, as the temperature was 74°, and therefore not cool.

and strangely interesting. There is so much wildness about it, so much that is unusual and unlike those tame pictures of sceneric beauty that even good painters produce, it is so surrounded with weird-like ruins and caverns, and visited by such remarkable birds and coasted with such shells and flowers and plants, together with the association of volcanic agencies which seem still to be in operation in the vicinity,—all these facts, united to its sacred and classic histories, give to this lake an interest which cannot be found in connection with any other in the world.

CHAPTER XII.

TIBERIAS AND THE ROUTE TO NAZARETH.

TIBERIAS, perhaps, was only rebuilt by Herod¹ on a spot previously memorable as the site of another city. The very fact that anterior to the founding of the city by Herod "there were here many ancient sepulchres"² affords reason to conclude that there must have been some motive for the burial of the dead at this place similar to that which suggests burial near Jerusalem, Safed, Meiron, and even Tiberias, where the tombs and sepulchres are erected near the walls. These sepulchres therefore indicated an ancient settlement before the time at which they were noticed by Herod, who founded the present town and named it Tiberias, after the Emperor, his friend and patron. That ancient city, as Jerome affirms, might have been Chinneroth.³ Tiberias was the principal city of the Jews in all matters appertaining to their literature; and men lived and died here who, had their studies

¹ Herod Antipas, son of Herod the Great, and the one who took Herodias, "his brother Philip's wife." Matt. xiv. 1. Josephus's *Antiquities*, xviii. 2, 3. *Wars of the Jews*, ii. 9, 1. He afterward suffered in consequence of a suggestion by Herodias, and died with his wife in exile at Lyons, in Gaul.

² Josephus, *Antiquities*, xviii. 2, 3.

³ See Robinson's *Biblical Researches*, vol. iii. p. 266, for authority. Hieron. *Com. Ezek.* xlvi. 21, and references in *Geographical Appendix*.



CITY AND LAKE OF TIBERIAS, LOOKING EAST.

been classic instead of Jewish, would have ranked high among the most learned of the world. There are several still remaining whose knowledge of the Hebrew Scriptures is remarkable; but it has more intimate connection with the mere readings and variations of the text than with the history of the nation or of its literature. Among one class of Jews in the town the custom described by Burckhardt¹ and noticed by Dr. Wilson² still exists, (1857,) though somewhat modified. It consists in a representation of the acts described in the passages read in the synagogue, and is performed during the time of reading. It seems ridiculous to a spectator to hear the imitation of the sound of a trumpet through the hearers' hands when its sound is spoken of in the assembly, or to see a trem-

¹ Pp. 326, 327.² Vol. ii. p. 133.

bling when the act is described, or a violent mourning and rending of garments when such signs are referred to in reading; yet it is a form for which they alone have the interpretation. I was singularly impressed with the arbitrary character of forms when, at a previous time, I attended with an esteemed Jewish friend the synagogue of which he was the reader. On entering, I removed my hat, but was immediately requested to replace it, as it was considered *irreverent to God's word* and *disrespectful* to the congregation to sit "uncovered" in the synagogue.¹

There are generally considered to be about nine hundred Jews in Tiberias; and my host says the whole population is twenty-five hundred. It was here, in the middle of the second century, that the celebrated Rabbi Judah, surnamed the holy, (Hakkedesh,) lived, who soon after the destruction of Jerusalem was president of the most celebrated school of Hebrew law and literature. He was at this time the head of the Sanhedrim or national council of the Jews, which from Jerusalem was removed, after several changes, to Sepphoris, (Se-furieh, fifteen miles west,) and thence to Tiberias. He committed to writing the theological traditions of the Jews,—an act hitherto considered unlawful. These traditions form the Talmud, which signifies *doctrine*, and comprises the Mishna, or *repetition*, (*i.e.* second

¹ The reason given was that God did not wish his worshippers to feel otherwise than at home in his sanctuary; and the form was expressive of that feeling. I apprehend it owes its origin to a commentary on Leviticus x. 6, xxi. 10.

law,) and the Gamara, or *completion*. The Mishna is the text; the Gamara is the commentary, of which there are two,—the Jerusalem and the Babylonian. Rabbi Jochanan composed the Gamara of Jerusalem at Tiberias; and he lies buried, as does Rabbi Judah, at Sepphoris.¹ (See Appendix V. for further information on this subject.)

We visited some places near the shore, and were shown a church which the sacristan affirmed was built upon the veritable rock of which the Saviour spoke when he said to Peter, “On *this rock* I build my Church.” It is a little, dingy-looking building, on the flat top of which, near sunset of yesterday, we saw a priest walking with a rope around his waist. The appearance of the scenery in the morning is considerably varied from that of evening, and might require a somewhat different description from that which an evening view would suggest. Different positions, at different times of day and under various states of the traveller’s health and temper, will give rise to various descriptions and impressions. But in any light the lake is pleasant and attractive in many respects, and would form a pleasant retreat during a part of the year. The city was once (A.D. 1552–1559) described as being uninhabitable for its many serpents;² but, though serpents are found, they were not seen by us. The lake-water is not blue, though it evidently

¹ Dr. Wilson, vol. ii. p. 131. Rabbi Judah died at Sepphoris. Robinson’s *Biblical Researches*, vol. iii. p. 203.

² Bonifacius de *Pereni Cultu Ter. Sanc.*, lib. ii., quoted by Dr. E. D. Clarke, n., 607.

contains traces of iodine in combination, which is supposed to be the cause of the intense blue of the Lake of Geneva. Hence Lord Byron's simile drawn from the color of the waters of this lake is beautiful only in the imagination:—

“The sheen of their spears was like stars on the sea
When the blue waves roll nightly on deep Galilee.”

The waters are, however, singularly pellucid, and rival those of the American Lake George in this respect; for fish can be seen at a great depth when not near the current which the Jordan sends down or the discoloration which we noticed only opposite small tributaries.¹

Passing out of the gate, we ascended the hill west of the city and in the foreground of the last view on page 271. The old castle appears partly ruined on the left, and the single minaret and three palm-trees are in the proper position in the view which represents Tiberias looking east. Travelling toward Cana, we lost sight of the volcanic soil and occasional scorix after about ten miles' distance from Tiberias. Immediately after leaving Tiberias, we passed on the right a plain, which appeared well because of its tillage, and was being ploughed by the Bedouin into

¹ It is said that fish are found here not met with elsewhere. We think this probable, but not in reference to all, for several fish found here we afterward saw taken from the Mediterranean, as the Mullet (*Mullus barbatus*) and *Surmuletus*. The fish found here are the *Trigla Corax*, with a large head and protruding eyes; is this the *Coracine* of Josephus? Hasselquist notices also the *Benni*; back convex, four cirrhi, or horns, two on upper lip, two at corners of mouth; silvery lustre, upper jaw longer than lower; no teeth; 'tis a common fish in Egypt. He notices also the *Charmuth*, *Silurus Mulsil*, and *Sparus Galilæus*. Of the appearance of these I am not certain. *Voyages and Travels in the Levant*, p. 159; Lond., 1766.

large square plots. At a quarter-past nine—a few minutes less than an hour from the hotel—we had ascended the highest part of our road, overlooking the city. The soil is mellow but brown. Eighteen minutes farther, and Mount Tabor is seen south-southwest; and after an additional fifteen minutes—or about two hours from Tiberias,—we lose sight of the lake and meet with level tracts with grain several inches in height. It is sparsely planted, thin, and yellow, and seems to indicate a sour soil,—which the course adopted in America of “top-dressing” with any alkaline material, and deep ploughing, would effectually remedy. These fair level places ought to produce thirty to forty bushels of wheat per acre, under proper treatment. The soil is arable, in places perfectly free from rock of any kind, and level, and has a rich appearance, unless the brown is due simply to basaltic decomposition, which, from analysis of similar soil taken some miles distant, we suppose is not the case here. From present appearances, this wheat will return but little more than the seed used in planting it. Some fields in the distance look better; and we ride on, occasionally rousing a covey of partridges, until we stop at a circular pool on the right to water the horses. We have passed several little villages,—Dâmeh on the left and now Lubieh on the right,—one or two large plains, and arrived at Kenna at ten minutes before one. This place I knew had been considered CANA of Galilee, where our Saviour’s first miracle¹ was

¹ John ii.

performed; and churches had been built, and many tears had been wept, over its associations and ruins.¹ But Dr. Robinson had clearly shown that the probabilities were that another Cana, eight miles northwest of this, called Cana el Jelil,—an Arabic form of Cana of Galilee,—was the true Cana, and that this, called by the Arabs Kefr or “village” Cana, was but traditionally the Cana of Scripture. On entering, I inquired of our guide and Arabs the name. “Kefr Kenna,” was the reply; “and it is also called Kenna el Jelil.” On asking how it happened that it had two names, the reply was that “formerly it was called Kenna el Jelil, but it was now frequently called Kefr Kenna.” Suspecting that this was a new feature in the history of the guides rather than in that of the place, I left the company, and, inquiring of one of the natives the name of the village, was answered, after some hesitation, “Jelil.” I afterward became satisfied that this was a new name, introduced to preserve the character of the place as the genuine Cana of Galilee; and the trick has been taught the inhabitants by others than the natives. For such a deception as this they are fully prepared, and their natural shrewdness is quite sufficient to enable them to see the consequence of a diversion of travel.

A few ruins lay about, and a shaft or two at the place said to be that at which our Saviour performed the miracle. We passed on to a fountain beyond the village, at which six or eight women were washing

¹ See description by Dr. E. D. Clarke of the effect of the priest's tears on the sailors accompanying him, (p. 229.)

clothes by striking them with a short paddle. On a broken marble shaft we ate our customary lunch and drank from the fountain from which, according to tradition, the water was taken which filled the vessels for the feast at Cana at which the miracle was performed. A woman brought us two little girls who were quite white and fair, telling us that they were orphans, for whom she wanted the "backshish,"—which, however, we gave to a little fellow who had gathered for us a "figurino," as the fruit of the prickly pear is termed. Our mules arrived; and, measuring the fountain, we left, after thirty-five minutes' rest.¹ I noticed a little Arab girl taking water up from where her feet had been, from which spot we also had been drinking. One of them had her head bound round the forehead with a great number of piastres and half-piastres strung on a cord,—which, I find, is a fashion here among young girls of a certain age, and evidently arises from a desire to exhibit the "sum and substance" of their fortune with the idea of increasing their attraction. At twenty-seven minutes past two, we left, and, after a gentle ascent from the fountain, obtained the following view of the village and the surrounding hills. In thirty minutes after leaving the spring the soil is distinctly limestone, the basaltic appearance having totally disappeared.² Concave

¹ The fountain ran, from two or three openings in the rock, into an oblong basin with steps descending to it,—water one foot deep,—connected with another basin six feet square and two deep. From thence it went down-hill.

² The reader will be aided in understanding the various surface-appearances by a brief study of the geological strata in the section of the Dead Sea, wherein all those which appear in Palestine are shown, but in their more undisturbed geological order than when the strata have appeared at the surface.



KEFR CANA, LOOKING NORTHEAST.

plains or basins, looking as if the surface had sunk uniformly, appear between the heights west of Tiberias and Kefr Kenna. One is especially noticeable, two hours west of the lake, and southwest of the two peaks the “horns of Hattin.” In the view of Kenna, the fountain is hidden by a ledge; and the reputed place of the miracle is opposite a girl with a pitcher on her shoulder, half-way down the same ledge, behind which is the fountain. At a quarter-past two, on descending into a valley of variegated verdure, a little fellow meets us, of about thirteen years of age, driving a mule; and the perfect grace of his salute, as he places his hand upon his breast and bends with admirable ease, is so incomparably in advance of the spasmodic postures of our French friend M——s, the dancing-master, that I am almost guilty of the heresy of asserting that the most

natural grace is not the product of the dancing-school. But I only take the liberty of silently asking myself the question, "Who sent these Arabs to dancing-school?" At twenty minutes after two, we pass a little village (Reineh) and fountain, the former on the right and the latter on the left, from which a number of girls are carrying water. One of them tells me that the name of the village is pronounced Rây-nee. It is built against the hill, similarly to NAZARETH. A few moments before, we saw for a short time the Mediterranean, which from this spot must be nearly twenty miles distant. Here is an admirable position for taking bearings from the coast to get the true position of NAZARETH; for in twenty-five minutes from Reineh NAZARETH suddenly appears on our right. It lies half-way up a hill facing south-southeast; and at our position, a mile off, it appears more like a city than any place



NAZARETH, LOOKING SOUTH-SOUTHWEST.

we have seen since we left Beirût. Surrounding hills, partially cultivated in square-ploughed plats, the apparent roads, and the distant sound of a bell, perhaps from the convent, the minaret, and on the right the little Wely Ismail on the mountain, all add much to the interest of NAZARETH; and the position of the city, with the general topography and appearance of the country, may very well be understood from the sketch on the preceding page, looking south-southwest.

Riding along the hill in the foreground, we descended into the valley or basin, and then along the road to the arch near the square wall just this side of the city. Here we found fifteen or twenty young women and girls drawing water from the so-called Fountain of the Virgin, which is at the angle of the square wall and at the entrance of the city. Some were dressed in most glaring rather than brilliant colors. One or two looked quite fair; but the larger number had a terrifically wild expression about the eyes and face generally. Their appearance will perhaps be better understood by saying that it resembled the peculiar hawk-like restlessness which some of the young Bedouin Arab children sometimes show about the eye, and which some time afterward, though with exceeding difficulty, I succeeded in daguerreotyping, through the interposition of some residents who were known to the family. We passed into the city, and at five minutes after three were in the convent, ready for dinner, with a capital appetite.

NAZARETH has more of a modern air about its buildings than is usual in the towns we have visited,—though

there are antique arches, and particularly one very strong and complete. Several walls are composed of the cream-colored and compact limestone, and parts of the walls seem to have been removed from other places and from buildings whose architecture was totally distinct from those in which they are at present placed and in which they have been for a long time.

From a notice in Italian, it appears that the friars extend their hospitality to strangers for three days free of expense, including the use of room and beds, furnishing their table quite well enough to please hungry men. Dinner being announced, we entered the sitting-room; and the first dish uncovered presented to our view a soup of vermicelli. Though undoubtedly good to some, the taste of some strange oil made it "violently" unpalatable to me. An excellent friend who sat next to me, and who makes it a point to eat some things "asking no questions," continued tasting,—though, from the appearance of his countenance, it was more from the true courtesy of his nature than from any thing delectable in the dish. Next came fish; for, being Friday, the monks give no meat; then sardines surrounding a "bold fat onion" and a little bread. The wine, said to be made in this region, I tasted. It was of the color of cider and as strong as the lightest Rhine wines. Of a similar character were the Tiberias wines, being somewhat stronger and redder.¹ After dinner

¹ From the general strength of the wines of the country, I am inclined to think that intoxication in times past must have been the result of long drinking, if only such wines as these existed in those days; for, while the alcoholic ingredient is evidently present, it is in such small quantities and so combined that an occasional use of the wine could not produce intoxi-

—which was late—we attended to our journals and were soon introduced to our bedrooms by the monks. This was the first time in Palestine that we were the guests of monks at a convent. The next morning we examined the various places of interest; and, while we have—with good reason—a respect for many traditions upon which the traveller in this land is frequently dependent, the result of our visit to the various cells and rooms was a general impression not altogether favorable to the

cation, and would not have a tendency to create that morbid thirst which always follows, more or less, the use of the American wines. At present, as in the Scripture times, the wines vary in appearance, in strength and refinement. The wines of Helbon (Ezek. xxvii. 18) were characteristically different from the wines of Lebanon (Hos. xvi. 7,) and these from others, (Isa. xxv. 6.) This difference may have been in strength, as well as in other peculiarities. But it is evident that the natural strength of the wines of ancient and Biblical times was not sufficiently great to suit the tastes of wine-bibbers of that day; or they would not have had recourse to the mixtures which in the time of the Saviour were common throughout the Roman Empire, and in use in the times of Solomon, (Prov. xxiii. 30.) The habit of tarrying long at wine, and that of drinking to excess, referred to by the apostles, (Eph. v. 18; 1 Peter iv. 3,) existed in St. Paul's time to such an extent that Tiberius, the Roman Emperor, according to Suetonius, spent whole days at his excesses, and in one instance spent a night and two days at the festal table without leaving it, (see Sueton. in Vit. Tiberii, c. 42, 43, 44 and 45;) so also did Vitellius to a most shameful extent, (idem, in Vit. Vitel.) This was the state of things with the rulers during the lives of the Apostles Peter and Paul, which also corrupted the morals of the wealthy citizens. It is related of one Claudius, the son of a player by the name of Esop, —himself an extravagant epicure,—that, among other extravagances, he dissolved pearls in the liquors which were served up at his table, (Plin. lib. ix. c. 35, and Macrob. lib. iii. c. 14.) It was to these excesses in drinking that the commands of the Scripture particularly referred, and not to the temperate use of the wines of the country. Those advocates, therefore, of the temperance-reform, who strive to sustain a great principle by attempting to prove that the wine which the Saviour made at Cana contained no alcohol, contradict the clearest facts; and, if they succeeded, they would only lose sight of the more exalted principle of this reform stated in Rom. xiv. 21, 1 Cor. viii. 13, which appeals not to any arguments founded on the supposition of sin in the use, but to the most exalted patriotism on the one hand, and to the noblest sentiment of a self-sacrificing Christianity on the other.

intellectuality nor to the piety of those who display so many relics and deal in so much minutiae in respect to them. However, it is not well to pass them by entirely. We visited the church,—which possesses, according to tradition, the veritable room where the angel appeared to Mary,—and were conducted to the back of the altar, where the singing of matins was accompanied by an organ which sounded pleasantly to us, and then down some steps by a monk carrying a taper. Soon we entered a circular chamber with a dome-roof, where was an altar. Here was a spot of peculiar sanctity, but about which nothing but the sanctity was stated. Then we ascended a little and entered another room, where it was said that Joseph and Mary had lived; and the iron catch was shown us still in the wall, and the hole where the wooden bolt or bar had entered, and then the little window. These are apparently very old; and the square stones in the wall and roof show that, though Joseph and Mary may never have been blessed with so comfortable a residence, they are quite as antique as any thing seen at Rome. We then visited a small, low room, where is an altar and a light kept constantly burning. This room is said to have been the workshop of Joseph; and a picture hangs over the altar representing Joseph at a “very respectable” modern workbench with the latest improvements, and the infant Jesus by his side. However oddly this picture appeared, one thing was worthy of notice,—that there were no angels to be seen, at least, we did not see them, and were quite relieved from the crowd which we gene-

rally see intrusively sprinkled as plentifully as grasshoppers over every thing with which Mary, Joseph, or any of the saints have had any thing to do. Indeed, in Italy angels are quite below par,—just worth nothing; for their heads, wings, and feathers are as common as mosquitos; and one is quite gratified when a picture is seen where no angels' heads or eyes are staring over winged shoulders at him. We next expected to be shown some of Joseph's tools, and began to look about for them, as the impression gains upon the visitor that they will come next on the catalogue; but on inquiry our sacristan gravely considered, as more eminent antiquaries have done before him, "that it was doubtful." There was still another place to be seen; and, resigning ourselves to the guide, we were led through the arch spoken of before into a yard, and then into a building where we were told that the Saviour partook of the Supper before and after his resurrection and death. A large rock is seen in the middle of the chapel, ten and a half feet in diameter and thirty-two feet nine inches in circumference, a little higher at one side than at the other, and at that place three feet from the floor. This is the rock upon which our Lord, it is said, partook of the Supper; and there are several holes in which the bread was put.¹

¹ A little board with the following inscription is hung up in a room on the left of the entrance, with an inscription in Latin, Italian, and Arabic. The Latin reads thus: *Tradictio continua est et nunquam interrupta apud omnis nationis Orientalis: hunc petram dictam Mensa Christi illam ipsam esse—supra quam Dominus N. Jesus Christus cum suis comedit Discipulis ante et post suam Resurrectionem a mortuis—Et Sta. Romana ecclesia Indulgentiam concessit 7 annorum et totidem quadragenorum omnibus Christi fidelibus hunc sanctum locum visitantibus: recitando saltem ibi*

So a new fact in the history of the Saviour is discovered, and this rock is visited, and Ave Marias and Paternosters are said over a stone which we have no reason but from tradition to believe was ever visited by the Saviour or any of his disciples. Immediately back of the church is a bluff or cliff some fifty or sixty feet in height, to the edge of which it is very probable that the Saviour was led when the enraged crowd intended to cast him down, but he "passed through the midst of them." Other places are spoken of, each as the mountain of precipitation, and at a distance from the town; but the gospel-narrative says it was a hill "whereon their city was built."¹

Of the many localities pointed out, (all of which it never harms the intelligent traveller to visit if inclination permit,) one may be looked upon with interest. It is the Fountain of the Virgin, at the entrance to the town. In 1306, it was described² as the fountain from which Jesus when a child brought water to his mother, and that, "the pitcher being broken with which he was accustomed to carry it, he conveyed it in his bosom," (*in gremio*,) by which I suppose, if any thing definitely, is meant that he carried it in the apron or dress of skin

unum Pater et Ave Maria dummodo sit in statu gratia. There may be an error in transcribing, as good Latin would require that the last two words should be different in termination, and quadragenorum should be differently spelled. The author transcribed it on the spot, intending to copy even the punctuation, and therefore supposes the words to be as they are spelled; but Dr. E. D. Clarke in 1801 records it somewhat differently, or else copies a different tablet. See *Travels*, note, 493.

¹ Luke iv. 29.

² Marinus Sanutus, sec. Fidel. Cruc., lib. iii. pars. vii. cap. 2, by E. D. Clarke, 482.

sometimes worn at that time. This may be simply an imaginative story; but there can be little doubt that this fountain once supplied the holy family; and as Jesus "was subject to his parents" in this town for years, doubtless his cheerful steps, in obedience to a lofty filial affection, were often directed to and from this very fountain.

The church built over the house of Joseph is mentioned by writers in the seventh century;¹ and, though there are doubtless many things exhibited therein which rather pain than please, there is no reason to disbelieve the assertion that at this place was the residence of Mary and Joseph. In 1263, the town of Nazareth and the church formerly erected here, together with the Church of the Transfiguration on Mt. Tabor, were laid in ruins. In 1620, under Fakir ed Din, the Franciscan monks obtained permission to rebuild the church; but Nazareth has been generally represented as a small village, though it contains about twenty-five hundred inhabitants. About 1801, Djezzar Pacha, "the Butcher," ground down the people here to such an extent that many left their homes and farms to avoid his heavy taxes and his robberies.

From the hill on the north of Nazareth may be seen the Mediterranean and the little village Yâfa, two miles distant, consisting of about thirty houses,—perhaps the JAPHIA of Joshua; Semunieh, nearly west,—the *Simonias*

¹ Thus Pococke affirms in his *Description of the East*, vol. ii. part i. p. 63, London, 1745. Robinson's *Biblical Researches*, vol. iii. p. 197.

of Josephus;¹ Jebâta, southwest and near the plain of Esdraelon,—the *Gebatha* of Eusebius and Jerome; and the more interesting village Sefurieh, north by west about four miles,—the *Sepphoris* of Josephus, of which we have already spoken, with its ruined castle on the isolated hill near by. It was called *Diocæsarea* by the Romans. Josephus, an architect, (sometimes confounded with Josephus the historian,) obtained permission to erect a church here in the time of Constantine.²

North, about eight miles distant, is CANA of Galilee, (Kenna Jelil.) Between Sepphoris and Nazareth is the fountain of Sepphoris, at which the armies of the Crusaders assembled in their glory before the fatal battle (A.D. 1187) with Saladin at Hattin, about ten miles northeast of Nazareth. Mt. Carmel is seen southwest, Mt. Tabor southeast, Jebel es Sheik on the north, and Jebel ed Dûhy south-southeast, with Mt. Gilboa in the same direction. East of us are seen several hills across the Lake of Galilee, in the provinces described before.³

Mt. Carmel presents from this hill its long line of ridges slightly descending toward the shore. It does not exhibit a "peak or sugar-loaf height," as some might imagine who view it from the sea. Suddenly springing up near the coast, it runs in a southeast direction for about ten miles, apparently rising all the distance. It then breaks and commences gradually to descend and takes a more southerly course, gradually descending in numberless hills to the

¹ Josephus, *Life*, § 24.

² Dr. E. D. Clarke, note, 549. Robinson's *Biblical Researches*, vol. iii. p. 202.

³ Page 255.

plain on the coast. After actual measurement, it is often found that calculations of a level at a distance are incorrect, from the fact that we judge of distances and comparative level by simple perspective, which often itself depends upon distance. A ridge may have an *apparent* and a *real* diminishing line, as when it actually sinks at the end of the line, when at the same time that end approaches the observer. Then it may assume the apparent form of a straight line and yet be in reality a circular ridge. So also when one end of the line actually rises but appears from its retrocession into the distance to keep its perspective line horizontal. A good spy-glass will often correct this mistake; but nothing but practice will enable the observer to avoid an error into which many travellers fall in judging of the comparative level of ridges from a distant position.

We leave Nazareth with feelings of regret. We cannot in so short a season realize the facts which history has recorded of this city. One needs some time, after visiting all that will be shown him if he chooses to be led about, before he is in a state of mind to enjoy the calm, clear light of truths which halo this place with such solemn and such affecting interests. Here the earliest days were spent of One who, as Napoleon once said, "founded an empire, not upon force, but love; and at this hour millions of men would die for him." No place in Palestine is to my mind so suggestive of lively, mysterious, and rapturous thoughts as this. Not Bethlehem nor Jerusalem knew so much of Jesus during the years of his social and early life and the days of his

early friendships as Nazareth. The very fact that so few tales of his earlier years have reached us even in the pages of tradition contains a lesson that should charm us with the thought of that unobtrusive majesty which veiled itself in Jesus' childhood, to teach our noisy and pretentious religion that the value of the little stream which has irrigated some field of earth is only known by the verdure which springs up long after it has hidden itself in the limitless ocean.

CHAPTER XIII.

MOUNT TABOR, THE PLAIN OF ESDRAELON, AND MOUNT CARMEL.

WE announced to our dragoman our intention to visit Mt. Tabor this morning. The usual opposition was anticipated; but we were agreeably surprised to find that a sudden change had come over him, from a motive which, though we suspected, we did not expose. He sees we are determined on carrying our point, and that our report to the consul at Beirût will probably deprive him of future custom. Last night he made an apology for his conduct at Safed; and it is granted in all sincerity, but without the least intention of changing our course a mile in any direction. We hired an extra guide, for whom we agreed to pay forty-five piastres, and at twenty minutes before eight o'clock set out for Mt. Tabor.¹

Riding somewhat in advance of my party, I again met the girls at the fountain, who were inclined to be sportive, though very prompt in replying to me, and were altogether just as full of fun and frolic at my appearance and my attempts to answer them as any girls

¹ We noticed that Nazareth faces southerly,—more accurately, south-southeast.

could be at home,—proving, at least as far as girls are concerned, the “unity of the human race.” Some looked well, but the same fierceness of eye is apparent, and I cannot feel a sympathy in the raptures expressed by M. de Saulcy in reference to their beauty; but, in regard to this, tastes differ.¹

In thirty minutes after leaving the city we descend slightly into a little plain which is an offshoot of the great plain of Jezreel.² Three miles east by south of Nazareth we have a broad view of the plain, which immediately shows us that here we are on what may properly be called the “great plain.” A few undulations to the village Debûrieh, at the foot of Mt. Tabor, do not destroy the impression that this is the most northern part of the plain and that here we should commence to measure its extent. The scrub-oak appears in every direction, and the soil is brown, though we see no lava nor basaltic fragments. We commence the ascent of Mt. Tabor, which has a very singular geological appearance as it stands apart, being an almost entirely insulated flat-top conical hill-peak, with merely a low ridge north-northwest and south-southeast connecting it with any mountain-ranges. It is very similar in form to some of the chalk-hills we have seen in the Southern States, the perpendicular height not exceeding eight hundred feet above the plain half a mile west of its base.³ Not-

¹ See De Saulcy, vol. ii. p. 317.

² Or Esdraelon.

³ The W. Bireh cuts the connection with the hills on the south-southeast. The heights by Shubert are singularly out of the way at several places, and, in my opinion, especially here. The plain is considered one hundred

withstanding this moderate elevation, such is the ruggedness of the ascent, and so many the necessary windings in some places, aided by six or seven steps cut in the rock, that it required about one hour to reach the summit. We have already referred to Mt. Tabor as the place of transfiguration; and here we found the remains of buildings and fortifications. To the westward is Mt. Carmel, in its whole range, and a building is plainly discernible at its seaward extremity. Nothing could be better placed for an exact determination of geographical positions than is the ridge of Mt. Tabor in the plain of Esdraelon; and a list of the places seen from three positions on the mountain, which will be suggested by the names, I have given in a note.¹

and eight feet above the sea; and Mt. Tabor is probably not more than nine hundred feet above the plain, though the above is more probably correct.

¹ These places I have gathered from all the notices which I could obtain, only a few of which we were unable to see,—though probably they might be seen from positions not attained by ourselves. Commencing at Mt. Carmel, a point is seen west which appears like the extremity of the ridge, but which may be only the highest headland, somewhat southeast of its northernmost part. The plain shows several valleys reaching quite up to the range. The water-courses are plainly visible; and one evidently connects with the Mukâtta, the ancient Kishon, which runs parallel with Mt. Carmel to the sea, two or three miles north of Haifa, which town we did not see. West is Yâfa, (JAPHIA.) Next in order are the mountains round Nazareth, (which appear to be higher than Mt. Tabor,) Wely Ismail, the Mediterranean, the village Ain Mahil, Shajrah, Lubieh, the mountains and city of Safed, Mt. Hermon, Khan et Tujjar, which from the highest point of Mt. Tabor is a little north of north-northeast, and appears through the glass like a square wall with turrets adjoining the ruins of a village. A weekly fair is held here; and I was told that some attend even from Sidon. Next appears Jebel Hattin and "the Horns," Kefr Sabt, a small portion of the Lake of Tiberias, the Tell ef Faras, (a peak in Jebel Hish,) and the mountains beyond, with Jebel Hauran; and west and northwest of the last are the districts of Gaulonitis, Trachonitis, and the Lejah, with the ancient Bashan. Then are seen several villages,—names not certain. Dr. Stuart says he saw Beisan "very distinctly." (P. 436.) Ma'derah is three or four miles off and southeast; and the celebrated castle of the Crusades is seen southeasterly on a hill eight or

The valley of Jordan was very distinctly seen, and to some extent could be traced; but even with our glass we could not see the river. In wandering around the top, we found an old hermit who had been here several years. He wore a frock-dress, a cap, and long white beard, spoke Italian, and lived in a part of a ruin under ground. Originally from Russia, he had shortly after his arrival taken up his lodgings here, and was attacked by a party of Bedouins, who searched his premises for money and robbed him of every thing he had, scarcely sparing his beard, and leaving him to endure the cold without any thing to cover him but the leaves. I think he said that three days afterward the Arabs returned, bringing every thing back, laying them at his feet, and asking his blessing. They had been attacked by a disease soon after the robbery, and, attributing it to their treatment of the old hermit, they restored not only what they had taken, but also brought provisions, with which they continue to furnish him up to the present time, all esteeming him as a prophet. He supposed that there had been a fortification here, and led us to several immense walls, four feet thick, and some ruins, reaching to some distance beyond the wall,—probably a

nine miles distant, and is the "Star" castle Belvoir, the Arab *Kaukab el Hauwa*, (star of the wind.) To the west of it is Kefrah, and farther off is Mt. Gilboa, with the village Mezar on its height. Nearer and in order are Tumrah, Kumieh, ENDOR, Ed Duey, and NAIN; and southwest is Lejjun, the *Megiddo* of Scripture; and at the base, a little north of west, is Deburieh, the *Daberah* of the Old Testament. (See Geographical Appendix.) Some fourteen or sixteen villages appear, the names of which we did not obtain. Dr. Wilson speaks of "Kefr Mesr on the southern bank of Mt. Tabor," and suggests that it or Murussus (Merassas?) was the ancient MEROZ. (Judges v. 23.) His bearing is south-southeast half east. (Vol. ii. p. 107.)

part of the wall of which Josephus speaks when he says that "he erected in forty days a wall around the summit,"¹ which labor seems incredible, if we rightly understand his words. Perhaps his wall was quite feeble and different from any that we saw, for his description requires a wall of nearly three miles in length, the material of which was brought from below.²

In one place there was a cistern twenty-two feet deep to the top of the rubbish within, and nineteen feet in diameter, containing a small entering-chamber about nine feet in diameter. Not far off were vaults under what had apparently been a large church. Some of the stones are bevelled thus:—



Over the mouth of the cistern was a reel used for drawing up the water. On the southern flank were some stones and a pointed arch, forming, it is supposed, a gateway, and called Bab el Hauwa, (gate of the wind.) On the whole, the ruins seem to be of various times and of very different buildings, none of which can be said to have extended very far; and while we should prefer to look for a mountain for the transfiguration near Cæsarea Philippi, thinking it probable that the Scriptures would allow us to look there, as we have before remarked, it nevertheless is true that nothing can be drawn either

¹ Wars of the Jews, iv. 1, 8.

² The words of the historian do not justify the idea that he simply repaired them, as some assert. See Dr. Stuart, p. 435.

from ruins or from history to prove that this was not the place.¹

From Nazareth to the top of Mt. Tabor we have met with many plants and flowers: among them are the *Anemone*, the *Cyclanum Europeum*, but very similar to the *Persicum*. The former is represented in the plate of flowers, and is of various shades. On the flanks

¹ Dr. Stuart (p. 435) seems to think that the fact that an early city was placed there condemns the probability as resting upon mere "monkish tradition," and hopelessly banishes Mt. Tabor from the lists. But granting what he has very successfully attempted to prove, yet none of his authorities shows that any settlement at all extensive was ever established there. And even if it were true that an extensive settlement had been there and a city extended over the summit,—an extent which no history warrants us in supposing,—did not the Saviour carry *all* his disciples as far as (*ἐως*) Bethany, a settled town, and then, in view of Jerusalem and under the walls, was he not taken away from their sight? So with the scene in the Garden of Gethsemane, and that witnessed by Elisha and his servant alone, though in view of a city. The arguments go to prove merely that there was a settlement at some time on Mt. Tabor, but nothing more. If we are to leave Mt. Tabor, we should certainly not stop at the "horns of Hattin" with Dr. Stuart. If we need not go to *Cæsarea Philippi*, we should prefer the tradition of the monks to that of Dr. Stuart, and are, with him, when speaking in reference to the tomb of the prophet Jonah, (p. 470,) "disposed to accept the tradition." Dr. Wilson, Stanley, and others seem to adopt Reland's objection to the idea that *καρ' ἰδαν* (Mark ix. 2) has reference to the mountain, and, without any further consideration, they suppose it refers simply to the disciples. In review of Reland's remark, we may be permitted to remark that an examination of the expression shows that it occurs eighteen times in the New Testament. Fifteen of these are in the Gospels, and in every case, with one exception, it plainly qualifies the accusative after which it is placed; and in the exception it is simply uncertain from the fact that there is no expressed noun in the sentence. In the passages before referred to, p. 253, it follows in both instances the mountain, and, as we think, in the precise sense of Herodotus, (iv. 18.)—*viz., separated from others*. If, as Reland supposes, it may refer to the disciples, why, in Mark ix. 2, is *μονοῦς* added to *καρ' ἰδαν*? Was it not sufficient to have *καρ' ἰδαν* (apart) without immediately adding *μονοῦς* (alone)? Therefore it is thought that, in accordance with all the other examples, the noun immediately preceding is qualified by *καρ' ἰδαν* and the disciples by *μονοῦς*. This, in our opinion, does not prove Mt. Tabor to be the mountain of transfiguration; but it serves to show that there are not sufficient grounds to decide with the positiveness displayed by some authors in this matter.

of the hill are forests of the prickly oak and a smooth evergreen oak, with the ruffle-cup acorn and a leaf without thorns and undulating, (*Quercus œgillops*)¹ supposed from the leaves and fruit to be the *ilex*. A beautiful little *Crocus vernus*, of a rich orange, was blooming on the hill, and has kept its color perfectly; thistles, also, of numberless varieties, the prettiest of which, in its lilac color, is figured in the plate. It would require a little volume to represent and describe the flowers growing wild on the plains and hills around. In Nazareth there are olives, pomegranates, oranges, limes, and lemons. A beautiful sample of the pomegranate-blossoms is also represented from some specimens brought from the country.

It was more difficult to descend than we at first imagined; but the singular shoes of the horses protect their feet much more effectually than those generally in use at home. Their form, which we have sketched,



shields the foot from sharp points. The descent was effected in fifty minutes, and we were on our way to Jenin. Before leaving, we offered a small sum of money to the hermit, who had taken pains to attend us and exhibit some places which in his long and lonely walks he

¹ So Shubert, *Reise*, vol. iii. p. 172, quoted by Dr. Robinson, vol. iii. p. 210, but supposed by Dr. Durand, of Philadelphia, who examined the fruit and leaves brought home by myself, to be as above stated. The *œgillops* loses its foliage in the fall (deciduous;) but the *Quercus ilex* is an evergreen, as these all seemed to be.

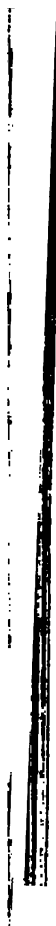
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had discovered; but he declined. "Why should I take money to tempt these wild men to rob me?" Our guide kissed his hand with much reverence, and we parted from him. In descending, my friend, who was walking and leading his horse, received a fall, hurting his hand considerably; but neither of our horses slipped. On the plain we had, in half an hour after descent, the following view of the mountains, looking south a little west and not far from Iksâl,—the probable CHESULLOTH.¹



ENDOR AND NAIN, SOUTH OF TABOR, LOOKING SOUTH.

There are eight mountain-tops distinctly visible before us. On the right is the little mosque on the top of Little Hermon or Jebel Dûhy, and beneath is NAIN, now called Nein. On the left, and elevated, is ENDOR, where

¹ This last place is described as containing excavated sepulchres and stone coffins.—*Pococke*, p. 450, 4to.

are caves excavated in the hills, one of which might have afforded protection to the unfortunate and forsaken king of Israel when he heard the last words of warning from Samuel. Both villages are small, containing about thirty-five to forty huts apiece. The plain here seems elevated slightly above another plain, upon which we come after turning around the foot of Little Hermon, which has received its name from the supposition after the time of Constantine that it was the Hermon of Scripture, based upon the fact that in Psalm lxxxix. 12 it is spoken of in connection with Mt. Tabor.¹

We are now passing into the Valley of Jezreel, bounded north by the mountain-ridge Ed Dûhy, at the summit of which is the mosque in the last view. The name of this valley in its Greek form of Esdraelon² has been applied to the whole of this the most extended plain in Palestine. Between Mt. Tabor and this range of mountains an offset runs toward the Jordan. Beyond Jebel Dûhy the plain of Jezreel also runs toward the Jordan, but resembling more a wide valley than a plain. The soil here is brown. Occasionally basaltic and volcanic fragments are picked up; and so little vegetation of any size appears at the distance of half an hour from Mt. Tabor that it was not possible to obtain a switch for my horse within the ride of half a mile.³

In five minutes after leaving the little village Fûleh we pass into Solam, the supposed SHUNEM. It appears

¹ See history in Biblical Researches, vol. iii. p. 172.

² Occurring in the Apocrypha, Judith i. 8.

³ Thermometer at half-past twelve o'clock, in the sun, 70°; in the shade, at half-past seven A.M., 52°.

at a distance as though situated on the plain, though there is a slight rise of ground immediately around it. The entrance was excessively muddy from the late rain, and it is crowded with enormous hedges of the prickly-pear. It was near SHUNEM that the Philistines pitched their encampment before the terrible battle between themselves and several hundred thousand of the warriors of Israel,¹ and in sight of Mt. Gilboa, the next ridge beyond Ed Dûhy, and about three and a half miles off. No battle on this plain before that time or since was so terrible as this, nor was ever a battle fought on this plain between such multitudes. Saul gathered "all Israel;" and the enumeration made not long afterward (about five years²) showed three hundred and thirty-nine thousand six hundred³ thoroughly equipped for war, notwithstanding the previous slaughter. The Philistines must have outnumbered the Israelites: else why did Saul's "heart greatly tremble" when from the heights of Gilboa he looked upon "the hosts of the Philistines"? There can be little doubt that their number was at least four hundred thousand, increased greatly by the shepherds expelled from Egypt by Amasis, as Sir Isaac Newton tells us, some of whom at that time fled into Phœnicia and others into Arabia Petra.⁵

¹ 1 Sam. xxviii. 4.

² 1 Chron. xi.

³ Issachar's captains are given; but the number is not included: else the number would be increased to about forty thousand more.

⁴ 1 Sam. xxviii. 5.

⁵ This Amosis, corruptly called Amasis, (by Theophilus, Bishop of Antioch, lib. iii. ad Auto. p. 129, op. Justin Martyr, and probably thence written as above by Sir Isaac Newton,) was the new king of Egypt, *who knew not Joseph*, (Ex. i. 8,) because he had been dead fourteen years

As Ammon, the descendant of Amosis, conquered Arabia, it is thought that these archers who aided the Philistines so signally in this battle were either Arabs who had fled from Ammon, or such as had before fled from Egypt to Arabia and had learned archery there from the natives, "who are allowed the best bowmen in the world."¹ And here it is specially to be noticed that very few² in Saul's army had knowledge of the use of the bow, while the Philistines added to the strength of superior numbers this remarkable advantage,—that with their arrows they could reach Saul's army long before the spears and swords of the latter could be made available. The fierceness of this battle and the terrible grandeur which was associated with the struggle of that day will be better understood by a review of some historical facts than by simply picturing to the reader a fanciful sketch of the scene. Of these we will speak when at Jenin and after passing Mt. Gilboa. It was around SHUNEM and to the south of the village that the terrible hosts of the Philistines encamped.³

The rain now is approaching over the plain; and we

before he became king of that part of Egypt where the Israelites dwelt, who had been greatly favored by the shepherd-kings; but the new king, having driven the Phœnician shepherds out of Egypt, became severe to the Israelitish shepherds, whom the Egyptians hated, (Gen. xlv. 32–34,) as they did all shepherds, because the shepherd-kings had tyrannized over them and the shepherds made no scruple of eating their sacred animals, *sheep, cows, and goats*.—Josephus, *Antiquities*, ii. 9, Jackson's *Antiquities and Chronology*, ii. 194, and some additional remarks in *Chronological Inquiry into the Ancient History of England*, by I. P. Cory, Lon., W. Pickering, 1837, p. 60.

¹ Life of David, by the author of "Revelation Examined with Candour," 2 vols., Lon., 1729, p. 257.

² Only about three thousand. See 1 Chron. xii. 2, 29.

³ See other Scripture references in Geographical Appendix.

ride rapidly on, arriving, at ten minutes before two, at a well on the road, twenty-two feet deep, with ten feet of water, where we stop to lunch. Shortly after turning around the base of Little Hermon, we saw two foxes making their way slowly up the hill. They were of a grayish brown, but similar to our foxes in size and form. And here I may remark that I have noted fifteen varieties of birds belonging to the country, thus far, as follows:—1. A black wild duck, in every respect like that of our own rivers, (*Anas obscura*.) 2. A large bird precisely resembling white geese in their “cry,” movement, and form. 3. The common brownish-back sparrow. 4. A lead-colored and black-spotted bird near Sarepta and Nazareth, and very frequently met with at Nazareth and to the south,—seldom in trees, more frequently on the ground; very nimble, and with an appearance of a dark and perfect crescent immediately under the neck. It is a very pretty bird, and, when lighting on the ground, acts precisely as if balancing itself, often waving its tail as if to recover its position. It is figured very naturally in the plate of birds as in the act of starting to fly. It is the most cheerful little bird we met with; and we regretted the necessity when at Nazareth of shooting one that we might preserve the feathers and obtain a better drawing.¹

In the plate of birds, I have figured three birds as representatives of the three general divisions of

¹ This bird I suppose is a *motacilla*, and most like *M. Yarrelli* in its winter plumage figured in *Eng. Cyclopaedia*, vol. iii., *Nat. Hist.* p. 911,—though I am inclined to think it is nowhere properly figured, and may be a new variety.

Palestine; and they are exactly one-half the natural size. In the upper bird we have a good representative of the Beirût and Lebanon goldfinch.¹ The middle bird is the *Carpodacus Sinaiaticus*, a drawing of which I obtained from the Academy of Natural Sciences, taken from the natural object. It is properly an Arabian bird, and was first seen at Mount Sinai: hence its name. But, from the report of travellers, it is perhaps found about Hebron and the Dead Sea, and it is probably the red bird so called by some, though not what is commonly understood by that name. The lower bird has been already described. The 5th, a larger bird than No. 4, with black wings tipped with white and rather longer than usual with such birds, on the whole resembling the king-fisher. 6. The common partridge. 7. The sea-gull, seen on the plains, and its exact counterpart around and over the Sea of Tiberias. 8. A bird about

¹ This was drawn from the living bird and is a good representation. Two were brought from Syria this spring (1858) by Miss S.B.M., of Philadelphia, to whose accomplishments and indefatigable perseverance I am greatly indebted for many botanical specimens she collected, and which I have, with her permission, added to my list. These birds seemed to sicken soon after arrival; and one has died. The color of the wing and the spots are as good as the size of the figure would permit, the artist having with his drawing a wing which was surreptitiously taken from the tomb of the dead bird, over which a charming little friend, Clara M——, had written all its history, in the sorrowing sincerity of a little child's heart:—

POOR LITTLE BIRD
HAD COME
TO THAT FAR LAND
TO DIE.

I am informed that they are caught as other birds are,—by a viscid fluid from what is called the “bird-lime berry,” (*corda mixa*,) which, when put on the limb of a tree, is so tenacious that birds cannot withdraw their feet when once they have perched on the limb.

the size of the "wood-robin," with the same "action," but of the color of the ordinary sparrow, or of a grayish brown, having one-fourth of the under-feathers a "subdued yellow," but distinctly yellow. 9. The common pigeon, seen at Solam to-day. 10. The swallow, at Sarepta. 11. The vulture appearing in the distance, precisely like the buzzard of the Southern States, with the exception of a slight difference near the head. 12. Two sizes of the hawk. 14. At Tiberias, a bird resembling the mocking-bird in every respect. The song we did not hear. The 15th, the variety of the goldfinch spoken of before. The foxes our guide called by a name the sound of which was *essénes*. While we were resting, two little girls came to draw up water from the well with a cord and leathern bucket attached. One, about ten years of age, carried an earthen vessel on her head, the weight with the water being nearly twenty-five pounds; and yet she balanced it with no apparent difficulty. The water of the well was warm, but agreeable. At twenty minutes after two, we left, and, ascending, passed some ruins, and then arrived at Zerin, the ancient JEZREEL, on a northern elevated limit of a part of a plain spreading out still farther beyond. It is a small place; but from a crumbling tower, which, with some hazard, any one might ascend, a very extensive view is obtained, extending on the right, as we look north, quite to the Jordan, down the broad Valley of Jezreel to Beisan, which was said to be "by Zartanah, beneath Jezreel,"¹ and which expression helps to locate Zartanah;

¹ 1 Kings iv. 12.

for Beisan, the ancient BETH-SHEAN, is known as the Scythopolis of the times of the early Church, and its acropolis is seen from the old tower in Zerin. Beisan on the east is said to be equally distant from Zerin with Lejjun or MEGIDDO, which is near Carmel, on the west.¹ Judging from its position, its fountains, and the extensive view reaching from Carmel to beyond Jordan, and from its location in a plain of such beauty, we are led to think that it very probably became a great and important city. The fountains are from ten to twenty minutes' walk east of the village. The one is Ain Meiyiteh, or "the dead fountain," so called from having once failed, and the other is Ain Jalud, fountain of Goliah. The former was restored through the enterprise of one Husein, a wealthy governor and of good family, who employed two or three hundred yoke of oxen in cultivating this plain. The restoration was effected by digging down till the water rose and then partly filling in with pebbles.²

Passing on through the rain, we see before us Mt. Gilboa toward the left, with the little village of El Mezar³ on its highest summit, and before us a little village, Jelameh. We have just passed a corn-field (maize) with stalks only averaging one inch in thickness, and indicating a very poor yield; but the quality of the crop is evidently due to the manner of treating the soil, as there is not the least indication of returning to it any thing in any shape in return for what has been taken from it. We have gathered

¹ Bibl. Res., vol. iii. p. 165.

² Bibl. Res., vol. iii. p. 167.

³ I give the name as in the German map of Kiepert, accompanying Dr. Robinson's last edition,—though my guide—a native of Nazareth—called it El Mizar.

some cotton-pods with a staple which under the microscope compares favorably with the sea-island cotton from near Charleston, S.C., though the pods are much smaller and range only from seven-eighths to nine-eighths of an inch in diameter when not quite fully opened.¹ This indicates an excellence in the seed, and shows the deficiency to be in culture or soil.² Though the rain is falling, no part of the plain appears to us more magnificent than that on which we are riding. The lofty top of Gilboa, somewhat broken, stretches onward to the Jordan, with Zerín very near its base. We gallop on; and Jenín, with its single minaret, soon appears. At half-past four we enter the place, almost, if not quite, convinced that no mud-hole into which our travels have taken us was darker and deeper than this; and we are not surprised when we hear from Hanna—who had ridden on an hour ahead—that it is almost entirely inhabited by Moslems, the despisers of the Nazarenes, the epithet which is insultingly

¹ I am indebted to my young friend Wm. J. Potts, son of Robert B. Potts, Esq., of Camden, N. J., who with a fine microscope has paid some attention to the comparative physiology of the Southern and that Syrian cotton which was gathered at this time. The fibre is nearly the same. There is a difference of about three or four-thousandths of an inch in favor of the fineness of the Southern cotton, (*Gossypium Barbadense*,) and, at the same time, a superior felting-surface in the Syrian fibre, (*Gossypium Herbaceum*?) The pods have three leaves in the Syrian, to four in the Southern. *Gossypium* is from the Arabic, signifying "soft." The *G. Herbaceum* is a native of Syria. the *G. Barbadense* of Barbadoes. Fourteen species of cotton have been described by botanical authors, but many are supposed to be only varieties. See Botany of Southern States, by Prof. John Darby, A.M., New York, 1856.

² The author after this carried seed to America and cultivated it, which, during the first season after its importation, showed an improvement upon its appearance on its native soil of sixty or seventy per cent.; and from this and experiments made by others in England at Worksop, (accounts of which have been published,) it is probable that the soil must have formerly been wonderfully superior to that which we find at present.

given to Christians by the Moslems. As we left our tent at Safed, we are compelled to lodge in a little room dirty in appearance and in fact, but the best we could find. This evening we hear the muezzin cry, from a little balcony of the minaret, "There is one God, and Mohammed is his prophet! Come to prayer."¹ We soon finished the day's duties and retired to rest, hoping that the fagots overhead, with their superincumbent clay, will not let in the rain till morning; and thus, with thanks heartily rendered for preservation during a past week, its last day was closed.

We spent the Sabbath at Jenin. The Moslem mechanics are mending their work and shoeing horses before our door the greater part of the day. Our rest, on this the southern limit of the great plain, affords us an opportunity to review much of the Scripture history, and also to study the interesting points and the lessons suggested by the very striking scenes which have transpired in this vicinity. From Iksâl to Jenin is perhaps thirteen miles, judging from the time consumed in passing between them. Perhaps it may be more, but it is not less; and on that line, nearly due north and south, there is nearly an uninterrupted plain. It reaches west to the Carmel ridge, which, running from Jenin in a northwest course, forms the hypotenuse of a triangle with Iksâl at the right angle. This much can be seen distinctly as a plain; and beyond this triangle, farther west, there may be plain-land which we cannot see. To the east are two valley-plains running off to the Jordan, the one between

¹ Some include "the world his bed," as we were told, but we did not hear it.

that ridge which is east of Jenin and the ridge of Gilboa, just north of it, the other farther north, between Gilboa and Little Hermon ridges. Then there is a tract—which might be called a comparative plain—between the latter and Mount Tabor, still to the north, and with the Wady el Bireh running down to the Jordan. Comparing observations from various positions, the extent of the level part of the plain visible from this place along the base of Mt. Carmel may be from fifteen to sixteen miles. Beyond that, from all accounts, it is arable almost to Haifa, at the base of the extremity of Mt. Carmel. But it was too far to examine even from Mt. Tabor. These calculations will give us at the lowest estimate about one hundred square miles of level or gently-undulating soil fit for cultivation, and which can be seen from one position. It would not be surprising if, by actual survey, three times



EASTERN LIMIT OF ESDRAELON, LOOKING NORTH.

that amount were found to be below the correct estimate. Walking beyond Jenin a few hundred yards to the east, from a hill belonging to the ridges of Samaria on the south, we have before us some interesting geographical features on the north, which enable us to enjoy and appreciate the history of the past. Upon this great plain spreading out before us were once driven the chariots of iron that belonged to the cities of Jezreel and Beth-shean.¹ These chariots were used principally up and down the Valley of Jezreel, which appears to have been called "the outgoing" of Mt. Gilboa. This valley is just beyond the little town of El Mizar, on a cragged height of Gilboa on our right. Here Gideon met the assembled crowd of Midianites, of the Amalekites, and of those wild Arabs of the East, the Ishmaelites, with their camels. With his little company of three hundred, he descended those heights in the night upon one hundred and thirty-five thousand² in the Valley of Jezreel, and set them one against the other, driving them down the valley to Beth-shean, ten miles east of Gilboa, and across the river to Succoth,³—which seems to mark his course as down the Jordan to the ruins of Sakût, about fifteen miles south-east of our position. As the camels' ornaments are said to

¹ Joshua xvii.

² One hundred and twenty thousand were slain, and fifteen thousand escaped: hence it may be supposed there were one hundred and thirty-five thousand at least. See Judges viii. 10.

³ In the map I have put Succoth at the ruins of Sakût, the only place of the name known, in accordance with Dr. Robinson's suggestion. (See last edition.) At the same time, it is probable that the Succoth of Jacob was beyond Jordan, and perhaps near these relics of the more modern Succoth. See Judges viii. 4, 5.

be "like little moons,"¹ perhaps to this people may be traced the first use of the crescent, as it appears to have been an ornament among the Ishmaelites taken by Gideon: so that, though the crescent found at Byzantium was adopted by the Turks,² its origin might have been found in Arabia among those tribes long before the taking of Byzantium. Two hundred years after Gideon's time a most singular contrast of history is presented in that terrific battle referred to as we passed Solam. Saul, from the heights of Gilboa, beheld the hosts of the Philistines; and, despairing of success in his attempts to obtain an answer from God through the prophets, he was driven to try a hazardous experiment. David he had persecuted till he had fled into the land of the Philistines, taking Abiathar the priest with him. Hence Saul was forsaken by priest, by ephod, the mysterious oracle "Urim," and by God. Samuel, whose mantle he had rent at the last interview he had with the prophet,³ was dead. What could he do? In an instant the conviction of his utter desolation has seized him without any previous apprehension. Inquiring for a witch, he finds some one ready to direct him. Possibly he communicates his desire to the *servants*, any one of whom, from various motives, might communicate the fact to spies in the camp. But he is reckless; and with two friends he crosses the Valley of Jezreel and over Jebel

¹ See Hebrew of Judges viii. 21,—called in the English "*ornaments* that were on their camels' necks."

² See Warburton's "*Crescent and the Cross.*"

³ 1 Samuel xv. 27-35.

ed Dûhy to Endor,—which lies only a little beyond the ledge, perhaps in all not more than two and a half hours' travel from his camp. The way is as even as it could be on high hills; and there are passes which make it unnecessary to cross the heights. He finds the Pythoness near her cave,¹ out of which these witches were accustomed to speak. Saul, disguised, tells her his desires and swears she shall not be injured. But, before she has time to commence the usual incantations, she sees a horrific sight and cries out with terror. The original is, "and the woman saw Samuel and shrieked aloud."² Samuel anticipated her. It was Saul bringing Samuel up, not the witch, who saw immediately that she was deceived; and hence her cry, "Thou art Saul!" "Saul knew that it was Samuel himself."³ It was no illusion. There he was, just the same as when three years since he warned him, bearing the same prophetic mantle upon him which at that time Saul had actually torn,⁴ and about to repeat the same sad and awful prediction. With a terrible reiteration of his last solemn warning, (in which he uses the same form of words which he used when he warned the wretched king against divination and disobedience in reference to the Amalekites,) he comes to tell Saul that the threatening

¹ Isaiah xxix. 3.

² There is no "when" in the original.

³ "Himself" in the original: not seen in the English translation.

⁴ 1 Samuel xv. 27. This was the most remarkable, inasmuch as the mantle was not a prophetic garb.

which he supposed God had forgotten was now to be executed; that to-morrow the prophecy should be fulfilled that he should perish, and that "the camp of Israel" itself should be taken.¹ I cannot conceive of more fearfully-eloquent language than that used on that midnight occasion, when all the circumstances of the history are brought up to the reader. First the long, weary hours during which Saul called in vain at a forsaken altar and upon a neglected God; then the suspense and awful foreboding which the sudden desolation of heart occasioned, with the wildness of terror that suggested that mad night-errand to Endor; then the fearful sight of the dead Samuel in his prophetic mantle,—the very one that had covered him when he uttered that last fearful prophecy three years before; then the unalleviated horror of the reiterated sentence of death he had heard at the last interview, some of the former words being used at this time,—first, against *divination*, secondly, against disobedience. As to the guilt of the first sin, the witch herself was a present witness against him; and this sin had now brought the penalty of the sword upon him. The last ray of hope was quenched in eternal darkness. Saul's desolation was now complete, for he was surrounded by the horrors of the dimly-lighted cavern, his heart crushed beneath the weight of guilt and despair, with the deep shame of his exposure to his servants, and the wild fear of the coming battle. That night he returned; and the next day the Philistines—who very probably had got the news of his

¹ 1 Samuel xxviii. 19. מַחֲנֶה, "the camp" of Israel, the most sacred and important part of the army.

absence and his dismay—seized the advantage of both and attacked him in his very camp, as Samuel had foretold; and Saul perished, ignominiously flying, and casting his shield from him that he might the more easily escape. The last act was considered a soldier's bitterest disgrace. Down the sides of Gilboa and into the Valley of Jezreel, followed by his sons, he rushed; but, before leaving the vicinity of the mountain, he was pierced by the arrows of the archers, against whom he was not prepared, and finally committed suicide,—probably upon the very sword with which two years before he had slain the priests of the Lord.¹

No passage of Scripture is to me more replete with subject for thought than this, and no poetry more elegant and in the original more beautiful in its rhythm,

¹ 1 Sam. xxii. 18. Does Mr. Bonar (*Land of Promise*, p. 391) mean to be understood that the Amalekite slew Saul? His words are, "he fell down, writhing in agony, till the Amalekite came up and finished the work of death." (2 Sam. i. 10.) How, then, (most respectfully,) does he reconcile the statement of the text? (1 Sam. xxxi. 4, 5.) Has he not given credence to the story of the Amalekite who had run off with the crown, after the death of Saul, to David, expecting a reward in gold for his pretended act of slaying Saul, which David rewarded by his sword. (2 Sam. i. 15.) Saul committed suicide, lest "these uncircumcised come and thrust me through." Would Saul have helped the matter by asking an uncircumcised Amalekite to slay him? The fact is that the historian is correct, and this renegade Amalekite came to David, like a "second Sinon," with a falsehood, supposing that David would be glad to hear of his enemy's death and would reward him. (See a very elaborate proof in *Hist. Life of David*, vol. i. pp. 240–260, Lon., 1759.) There is an established tradition of the Jews that this armor-bearer was Doeg, the murderer of the priests spoken of above. This tradition may be correct: if so, (and there is no reason to disbelieve it,) they both perished as above supposed. For Saul took אֶת־הַחֶרֶב *the sword*, —not "*a sword*," as in the English translation, but *the very sword about which he was speaking*,—and fell upon it, and the armor-bearer saw him "dead." 1 Sam. xxxi. 4, 5.

in its delicate allusions, and in its depth of sorrow, than David's lamentation on the death of Jonathan, who died first on the heights, and of Saul, who died after he had thrown away his shield:—

I.

The beauty of Israel
On the high places pierced,—
How are the mighty ones fallen!
In Gath tell it not, nor in Askelon publish it!
Lest the Philistines' daughters rejoice;
Lest the daughters of the uncircumcised triumph.

II.

O mountains of Gilboa,
No dew and no rain be upon you,
Nor wide waving fields as the offerings,
Where the shield of the mighty was cast away vilely,—
Saul's shield: was he with oil not anointed?¹

III.

From the blood of the slain,
From the heart of the mighty,
The arrow of Jonathan
Ne'er bloodless returned:
Saul's sword returned never empty.

The sixth and last stanza is exceedingly beautiful; and the Hebrew rhythm might in part be appreciated even by an English reader, who would perceive some similarity in its rhythm to that which I have attempted in the translation of the first lines of the first stanza above. Giving a heavy accent where it is marked, the reader will be enabled to get some idea of the Hebrew measure:—

Yehònathan àl	Alas! Jonathan,
Bam-otheeka halàl	On thy high places slain.
Tzar le 'alē hà	My grief is for thee,
Ahee Yehònathan	Jonathan my brother.
Na'ā mètà ly mèoth.	A great pleasure hast thou been to me.

¹ These are all the words in the Hebrew; and this translation gives the sense of the English version.

CHAPTER XIV.

ANCIENT ARCHERS—ROUTE TO SAMARIA AND TO SYCHAR.

IN connection with the history of this battle, an interesting notice occurs in reference to the introduction of archery into Judea, which invites us to pause for a short time. We can scarcely comprehend the nature of that defeat without a knowledge of the strength and accuracy of the bowmen. Though Saul's countrymen were the only ones who seemed to understand the use of the bow, yet Saul had neglected to cultivate an art which David, immediately after Saul's death, introduced into Israel.¹

The first mention of archery is in Gen. xxi. 20, where it is stated, in reference to Ishmael, the ancestor of some of these bowmen in the Philistines' army, that he "grew and dwelt in the wilderness and became an archer." A "bow-shot" was at an early period the measure of distance, as we see in this chapter, v. 26,—a bow-shot being "a good way off." An early reference is also made in Homer's *Iliad* to the Locrians in the Grecian army as specially skilful

"From far the flying shaft to wing,
Or whirl the sounding pebble from the sling;"

¹ 2 Sam. i. 18.

showing a coincidence of accomplishments with the Benjamites similarly described.¹ Cyaxares, King of the Medes, and great-grandfather to Cyrus, engaged some Scythian archers to teach his son the use of the bow. This nation had a law that their children should learn three things particularly from the age of five to twenty-six,—viz., “to ride a horse well, to shoot well, and not to tell a lie;” and Xenophon shows that from a child Cyrus was brought up to archery. Now, we can give our readers an idea of the character of the bowmen of the past by the following incident from Herodotus, who says that when Cambyses had conquered Egypt and had thought of invading Ethiopia he sent some spies before him, who, under pretence of carrying presents to the king, might privately inquire into the strength and condition of the kingdom. When they had arrived and had made their presents, the King of Ethiopia said to them, “It is not from any consideration of my friendship that the King of Persia sent you to me with these presents; neither have you spoken the truth, but are come into my kingdom as spies. If Cambyses were an honest man, he would desire no more than his own, and not endeavor to reduce a people under servitude who have never done him any injury. However, give him this bow from me, and let him know that the King of Ethiopia advises the King of Persia to make war against the Ethiopians when the Persians shall be able thus easily to draw so strong a bow, and in the mean while to thank the gods that they never inspired the

¹ 1 Chron. xii. 2.

Ethiopians with a desire of extending their dominions beyond their own country." Saying this, he unbent the bow and delivered it to the ambassador.

We can imagine what the range of the arrow in times past must have been from the evident strength of the bow described in this short history, and also by facts recorded of later times. The greatest range which the modern English archers can accomplish is from three to four hundred yards. The Turkish ambassador, when in England in 1795, sent an arrow upwards of four hundred and eighty yards, in the presence of several members of the Toxophilite Society. His bow was made of horn, and was in 1845 in the possession of the Society, and may be at the present day.¹ This is considered a very long shot; yet there are two or three shots on record as occurring since archery has been merely a pastime which have exceeded it by twenty or thirty yards. Some time after the introduction of fire-arms the bow was used in battle as preferable, and actually did more damage.² From Henry II. to Richard I. there are few or no notices of archery; but the latter performed great exploits in the Holy Land, particularly (as Sir John Smith observes) "by overthrowing, principally by the remarkable efforts of his archers, the brave Saladin and his whole army." Gibbon notices the sin-

¹ My authority is E. Hargrave, in his work on Archery, published at York, England, 1845, in the library of my excellent friend and classmate Horatio G. Jones, Esq., of the Philadelphia Bar, to whom I am indebted for the use of several ancient and valuable records.

² See a curious comparison between fire-arms and bow in proof of above, Harl. Miscel., vol. ii., quoted p. 18 Archery, &c.

gular dread with which the English archers filled their enemies in the Crusades, and informs us that at one time Richard, with seventeen knights and three hundred archers, sustained the charge of the whole Turkish and Saracen army. The monarch, however, when besieging the castle of Chaluze, (France,) approached too near the castle and was killed by an arrow from a cross-bow, on the 8th of March, 1199. In the time of Henry VIII. statutes were passed requiring the practice of archery; and it seems that the pulpit itself was enlisted in its behalf, as appears from the following extract from a sermon by the celebrated Bishop Latimer, A.D. 1530:—

“The art of shuteynge hath been in times past much esteemed in this realme: it is a gyft of God that he hath gyven us to excell all other nations withal. It hath been Goddes instrumente, whereby he hath gyven us manie victories agayneste our enemyes. . . . Let a proclamation go furth charging the justice of peace that they see such actes and statutes kept as are made for thys purpose.”¹

Doubtless the skill of the archers in the time of Saul was consummate. All the accounts of those times prove it; and herein may be found the cause for that dismay which seems so suddenly to have seized Saul's army on the day of that fatal battle. It also exhibits the wisdom of the course adopted by David of introducing archery into Judah immediately after the battle.

Our party was here increased by the addition of a Scotch

¹ This and more is in Hargrave's *Relics of Archery*, p. 33, referred to in a previous note.

gentleman of the Madras Presidency and his intelligent guide. One of my friends has been up since half-past one o'clock, trying to reduce the number of the "plagues," more to be feared by travellers than the Bedouins, as the latter are frightened at pistol and bullet, which the former can dodge.¹

We leave Jenin at twenty-five minutes before seven o'clock, and pass into a valley on a southern course. Behind us the plain appears like a vast sea, as the morning mists lie low and level. Now a bird of the form and size of a snipe, but with a shorter bill, is seen near a rain-pool, with dark-brown wings and a white breast. The hills on either side are of equal height and with little vegetation, save the low thorn-bush so prevalent in Syria. Five varieties we have noticed particularly, but there are great numbers which cannot be even mentioned at present. The description of the thorns of this land and its thistles alone would fill a volume. At five minutes before seven o'clock we pass a strong wall running obliquely across the valley, several feet high and about five and a half feet thick; and no ruins are seen in connection with it. It seems as though it had been a barrier to the waters which at some time have flowed along the course, now entirely dry. A little farther, and we meet with the seventeenth variety of birds in one of the size of a half-grown chicken, with dark wings and back, breast light-colored, with a dark crescent under the neck and a little plume or top-knot on the head. When it flew, the half of the wing next the body was of a brighter color than the remaining

¹ Thermometer 44° for several hours before 6 A.M.

half. Next appears, after an ascent, a cotton-field of six or seven acres; but the cotton-pods are small, while the cotton is white and fine. On some fields we have seen a nankin-colored cotton. The soil is dark and brown, but free from volcanic fragments. At a quarter-past seven o'clock the view of the country passed is truly panoramic and includes many places of historic interest. More than forty miles distant is the snow-crowned summit of Mt. Hermon. About fifteen miles off is the triple-topped ridge of Little Hermon, stretching away toward the left of the apparent position of Mt. Hermon, with the little mosque on its western summit, beneath which on the plain is Solam, at the opening of the plain of Jezreel. But the town and Valley of Jezreel are behind the spur and ridge of Gilboa, the mountain-ridge nearer, and which has the little village Mizar on its top. Another long ridge, forming a valley between itself and Gilboa, directs our vision to a part of the range of mountains of the district of Samaria on which we are standing. This forms the view we have given on page 307. We now ride on rapidly, passing large numbers of olive-trees extending around a village, Kubatiyeh by name, which is said to be noted for the manufacture of olive-oil. At nine o'clock we come to a fine plain stretching on for two miles or more, with soil so soft that our horses sink above the fetlocks at almost every step. Beyond a finely-built village, apparently once fortified, built on the bluff of a hill, and named Jeba,¹ we met women and girls carrying bundles

¹ Perhaps an ancient Geba, or Gibeah, as the word signifies a hill or high place,—more definitely, the head or top of a high place.

320 PICTURESQUE VIEW OF DISTANT CAMELS.

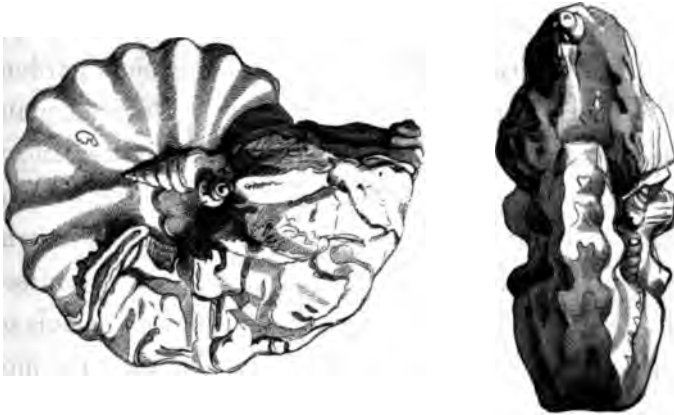
of brushwood on their heads; and, though very dirty in their clothing, they wore ornaments on their arms and the string of piastres around their foreheads. Here we saw for the first time in Palestine the old pole-sweep at a cistern, with stones fastened at one end to balance the bucket at the other, just as we have seen so frequently in the country at home. At lunch to-day we had the addition of fine radishes taken from a garden on the road. The landscape-view of the valley and plain is charming, and a distant glimpse of the Mediterranean is very refreshing after the long rides over nothing but mountains and plains. We now descend the ridge from which we saw the Mediterranean, and cross a water-course, at the head of which there is a distant view of camels on a high cliff, appearing as in the sketch, between the moun-



tains very high above us. Their forms against the blue sky are quite picturesque, as they move slowly onward.¹

¹ The statistical record from Jenin (the *Ginæa* of Josephus) is as follows:

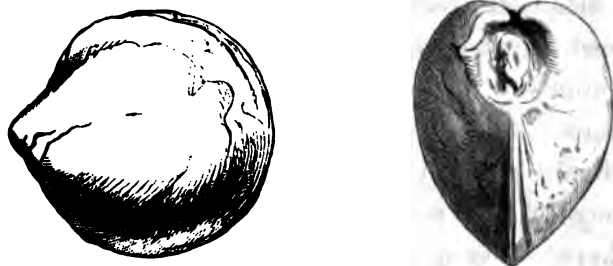
After this the peculiar stone of Malta, (the cream-colored soft limestone,) very similar to the carbonate of lime and magnesia found in other places, appears everywhere. An ammonite of this appearance¹



—Twenty-five minutes before seven o'clock, leave Jenin, travelling regularly south. Fifteen minutes after seven, the view above described. Half-past seven, Mt. Hermon still seen. At eight, come to village (in map after Dr. Smith) Kubatiyeh, but a guide called it *Abarkia*, or *Abarkieh*; olive-groves. At five minutes after nine, plain two miles long. Half-past nine, see them sowing wheat, and after three miles come to Sanûr, (on the map,) —guide said Tanûr,—a thickly-settled village on a hill. At five minutes before ten, a large well on the left,—water within seven feet of the surface, about eight feet across, well stoned, but apparently deserted. Twenty-five minutes after ten, Jeba: here the road leads off to Nablous. We took the right at twenty-five minutes before eleven. At eighteen minutes before eleven, lunch at Fendekumieh, (of the map,) pronounced there Funda-kaumieh. At twenty minutes after eleven, start westerly; and thirty minutes after ascend a ledge and gain a view of the Mediterranean, with village Esséyeh in front. Sun under cloud, and thermometer 67°; in defile, a few minutes after, 76°. At five minutes after twelve, soil white.

¹ Casts are seen frequently. The specimen above represented is not a cast, but a shell, and appears to be *A. Syriacus* with a *Nerinea Syriaca* tur-reted shell on the side, and a *Natica* Syr. or *Turritella* Syr. on the end.

is found among the broken fragments, and casts of the following, which are representations of the fossil shell.¹



Passing down a valley toward the Hill of Samaria, we see two additional varieties of birds. One seems entirely alone, and of the linnet kind and size, but with a black head, a white band around its neck, a russet or brown breast, and dark back; the other, of the size of the sparrow, of a dark-brown color, forming the shade of the entire bird, which has a little top-knot. This is the nineteenth variety we have noted.

As we ride to the base of the hill, flints and flinty rocks again appear, and we commence the ascent on horseback. Pottery and architectural fragments make their appearance; and, when near the summit, we pass around by the side of shafts ten to twelve feet high, without any capitals, apparently of the stone just described, of which the hill seems to be composed. Sixty or seventy are almost perfect among one hundred and ten which we counted. Ascending still higher and farther east, fifteen or sixteen are standing as if they once formed part of a temple; and not far off, before

¹ *Venus Syriaca*,—probably from the eocene. This is also a shell, and not a cast.

reaching the temple, is a base or plinth closely resembling the one seen at Sarepta, both in moulding and size. My friend suggests with plausibility that it formed an altar, though it is but two feet in height. We afterward met with several other bases; but with no capitals. These colonnades seem to be similar to those at Baalbek and Palmyra; but the columns appear as if they had been removed from some building and placed up here. Several are of a size and shape so different from others immediately adjoining as to forbid the idea that they were placed here originally in this form. Descending slightly on the east end of this hill, we came to a ruined apsis of an early church of the following appearance:—



The impost to the arch, which runs off to the right, was singular; but the ruins around it were in such a position that we could not immediately remove them to examine it. There was probably an arched recess commencing at that place, instead of another apsis, as

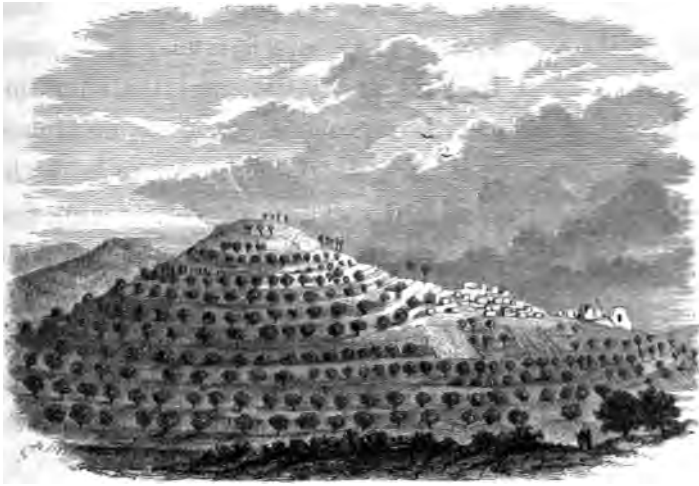
at Tyre.¹ The prickly-pear grows thickly amid the ruins; and the walls are falling to pieces, though they are in places seven feet six inches or nearly eight feet thick. This church is reported to contain the burial-place of St. John the Baptist, and a little tomb within the walls is shown as his. The tradition can scarcely be traced farther back than the time of Jerome; and, if true, and not understood as in contradiction to Josephus,² then his disciples brought his body from the castle of Machærus, on the east of the Dead Sea, (where he was beheaded, according to Josephus,) to this distant place. There are crosses—evidently of the Order of St. John—carved on marble tablets, but of a later date than that of the erection of the church. We left the spot, which is near the modern Sebaste, (Samaria,) and, riding through barking dogs, much mud, and begging Arabs, we left the hill at twenty minutes after one o'clock, and in forty minutes pass under some arches, just after taking the view on the following page of the whole scene we had left. The observer, looking due north, has on the right the ruins spoken of, and half-way up, on the left, the colonnade.

The columns, and perhaps all the remains, are those of the buildings which Herod erected with great magnificence and called Sebaste, the Greek for the Latin

¹ The three apses are characteristic of the early Byzantine architecture, which Eusebius amply describes, though there are few remains. The pendants in the apses in this case do not appear plain enough to aid any conjecture as to style. The building shows decided Byzantine traits commingled with a later style.

² *Antiq.* xviii. 5, 2.

title Augusta.¹ In the earliest times this was the site of the city of Omri, King of Israel, who bought the whole of this fruitful hill from Shemer for about three thousand five hundred dollars,² and built a city, (925 B.C.,) naming it, after Shemer, Samaria. It became the capital of the kingdom of the ten tribes and a city associated with many historical facts. The names of Ahab, son of Omri, of Jezebel the Zidonian, of Elijah and Elisha the prophets, appear in connection with it. Here was the house and "altar" of Baal; here his grove. Around this hill the bold Benhadad, King of Syria, and his thirty-two companions gathered with their chariots and were routed. Here Jehu "served Baal much,"—so much



VIEW OF SAMARIA, LOOKING NORTH.

¹ Joseph. Antiq. xv. 7, 3; Strabo, xvi. 2, 34.

² Two talents, which at £375 each—the pound sterling being equal to \$4.84—would be \$3630. 1 Kings xvi. 24.

that he slew "all his servants and all his priests."¹ "Howbeit, from the sins of Jeroboam, the son of Nebat, who made Israel to sin, Jehu departed not from after them, (to wit,) the golden calves that [were] in Bethel and that [were] in Dan." Like many others, very generously pious save where gold was to be sacrificed, he found his snare in that idol which he would not forbear to worship, though it was in the form of a calf. Somewhere on this hill Jehu was buried, as was Omri before him and other kings. Here, too, the horrors of a famine were so great, when Benhadad besieged the city, that an ass's head brought forty dollars from those who had the money.²

At ten minutes before three o'clock we came to an aqueduct, running at a right angle with the valley, supplying a mill, and having twelve very picturesque arches; and at three o'clock we entered the charming valley of Nabulous, the SYCHAR of the New Testament and the SHECHEM of the Old. The whole valley is an enchanting scene of rivulets, gardens, olives and figs, and groves of various trees, and the best-watered and most fertile and beautiful that we have seen at any time. Riding on rapidly, we come to a foaming cascade, which our Moslem guide jocosely calls the "first cataract." And now springs and aqueducts and graceful arches are so frequent that we make no

¹ 2 Kings x. 19.

² A pint and a half of dove's dung was valued at two dollars and a half,—certainly not *for food*, as some suppose, but probably to be used, as it is at present, as a rapid fertilizer for the gardens, to hasten and improve the growth of vegetables, for which it is admirably adapted in this land.

attempt to number them, but put spurs to our horses and enjoy the exhilaration of air and scene, soon entering Nabulous, and arriving at our resting-place at a quarter before four o'clock.¹ The place is larger than any hitherto passed, containing a population of seventy-five hundred, and has several streets arched with heavy blocks of masonry.

Nowhere but at Jerusalem can such a variety of arches be seen as on the course we have this day travelled. And curiosity alone would prompt to the desire to know something of these arches, which have so frequently been passed over under the very ambiguous word "Gothic." It appears certain that the introduction of the pointed arch into Christian architecture during the twelfth century is due to the Mohammedans. It is singular that, though the Mohammedans had at first no architectural style of their own, and though they employed Christian architects when they began to build their mosques, they should nevertheless establish a style peculiarly Arabian. Such, however, is the fact, notwithstanding they at first "sent to the Emperor of Constantinople to solicit for artists and materials."² Their style was a mixture, of Byzantine character, having for the most part Roman

¹ The statistical notes are, "At two o'clock passed under two arches not far from a spring, Ain Kefr Ferat, in sight of Samaria; half a mile farther on, a little mud hamlet of thirty or forty families, Deir Sheduf. At fifteen minutes before three, have on the right, after a sight of Nabulous across the valley, two villages, the one nearest and on the declivity Beit Eber, and the one on the height Beit Ibzil. At ten minutes before three, come to twelve arches; at three, enter the valley; and at twenty minutes after, arrive at another aqueduct and creek."

² Glossary, &c. Architecture, 5th ed., 4 vols. 8vo, vol. i. 39, Oxford, 1850.

and Grecian columns with mixed capitals. Their early princes, fond of building, and not confined to any order, exercised a taste which resulted in various forms of the pointed arch, first altering the round arch by drawing in the imposts¹ and creating the Moorish arch, which is in the form of a horse-shoe. Several of these together compose the various "foil" arches, which were also probably introduced into Christian churches from Mohammedan architecture, or, more definitely, Moorish, as the pointed style is peculiarly Saracenic or Eastern, while the horse-shoe arch is Spanish and Western. The latter, however, occurs in Constantinople, yet most extensively and richly in Spain, and to the southeast in Barbary. Early in this Moorish style of arch, about the seventh century, arose the pointed style with the Eastern Egyptians; for it is found in the Nilometer at Cairo, A.D. 848, and in the mosque of Teyloun, A.D. 876, the inscriptions settling the dates, and also in the mosque El Aksa at Jerusalem, rebuilt A.D. 780. This pointed arch, therefore, is peculiarly Arabian in its origin, and hence called Saracenic. Gradually it modified the old heavy circular arch of the Norman and the Roman, till the light pointed arch became usual in civil architecture, and, as we have said, was finally introduced into church-architecture in the twelfth century.²

¹ The "impost" is that part where the arch ceases to curve, or where it rests upon the support. Sometimes it is "continuous," but at others determined by a capital, or by a simple change in the general form or section: such are "discontinuous." Again, it is determined simply by horizontal mouldings.

² In speaking of edifices as "Gothic," and having a reference to *principles* and not *forms*, one may correctly describe a building of perfectly Gothic style that has no *pointed arch* in connection with it. Arches are only *forms*

On entering our new home, we found pillows and carpets spread for our convenience. Things generally wore a neat appearance. Some pleasant, well-dressed children formed a part of the family. At dinner we have wild ducks from Huleh, which are excellent, and afterward we finished up a sketch of Sychar taken at the time we turned into the valley. On the right are the ridges of Gerizim, on the left is Ebal, and the direction of vision is southeast, from a position about one hour from the city, which looks somewhat as if on a plain.



SYCHAR AND THE VALLEY, LOOKING SOUTHEAST.

The following morning we were up at daylight; and at the proper time, and after some visits, we presented ourselves at the Samaritan synagogue. In a room adjoining

of certain *principles*, and the absence of pointed arches is a different, perhaps an unusual, *form* of a certain principle, but not necessarily a different style or principle of architecture. "Gothic," therefore, when used (as it is in some instances) to describe buildings having *pointed arches*, is a very ambiguous term. See Architectural Glossary before referred to, p. 41.

the synagogue we had some conversation with the patriarchal Samaritan priest, who wears a long white beard. He soon became quite social, and among other inquiries added one which seems to be a standing question in reference to the number of his sect in America, England, and elsewhere, which we answered "according to the best of our knowledge." He then led us into the synagogue, but did not require that we should remove our shoes, though one of our number did so. My companion and myself, finding it inconvenient, did not follow his example. After exhibiting several antiquities and the ark where were kept various manuscripts, he concluded by showing us the rare old manuscript of the books of Moses. This manuscript of the Pentateuch has been for a long time a matter of curiosity to the learned,¹ as being one of the earliest manuscripts of the books of Moses. It is in a scroll-like form, written, in remarkably regular Samaritan characters, in columns four inches and three-quarters wide and thirteen long, and kept, carefully wrapped in silk, in a case nineteen inches in length. The old man remarked that it was three thousand two hundred years old, and was written by Abisha, son of Phineas, son of Eleazar, son of Aaron. The genealogy of the Samaritan as a written language may be seen by referring to Appendix I. The parchment was quite strong; for, in the act of measuring, I took a "quiet liberty" of testing it on the edge. A part is soiled—perhaps fourteen inches—and somewhat injured from constant opening, but not from the handling of visitors,

¹ See its history in *Rob. Bibl. Res.*, vol. iii. 129-132.

as the old priest seemed very careful in exhibiting it, and, though quite friendly, would not permit me to feel the weight by holding it myself. On unrolling it further, it was clean, but yellow. The old man informed me that there were "seventy Samaritan men and boys and one hundred girls and women"—simply meaning one hundred and seventy—in Nabulous.

On returning, we passed several buildings having balconies. Some of these buildings were more than two stories high. The finest view of the country is from the top of Gerizim, where there are ruins and a sacred place visited four times a year by the Samaritans. On our return we were so much pleased with the pleasant and agreeable reception we met from the family, and with the cleanliness and grace of the children, that we were led to inquire into their history, when we learned that they were the converts of the Protestant missionaries, and were Christians, the effect of faith being "seen and read of all men" in the cleanliness and beauty of their social life. We were sorry to leave so much warm-hearted kindness in a foreign land; but, exchanging salutations and leaving the yard because of the straitness of the gate, we mounted our horses in the street, and soon found ourselves amid a crowd—nay, a mob—of dogs, boys, and beggars, with women, asses, and dirty old men, swarming around, poking their long arms up for "bakshish," and some taking hold of our reins. But our Moslem Michael, who had lately joined us, and was a noble fellow for size and manners, gave a loud "whoop,"

leading the way, and our whips soon cleared the track, amid cries and hallooing which sounded more as if an army was leaving than a few travellers and servants.

Quitting the gate, where a fee was paid for exit, and riding along the valley, we passed the tents, stones, and mud troughs made for the army of Mohammed Pasha, Governor of Akka, who had been here with eight thousand soldiers to settle a quarrel between two sheiks. Hundreds of light-colored Moslem tombs are in the plain or valley. Mount Ebal seems smoother and higher than Gerizim; and as we face Ebal there is a remarkably regular but angular concavity in the side, which may be thus described. Imagine a pyramid to be cut off one half-way from top to base, and this truncated pyramid to be inverted on a plain, and the hills and soil to be thrown up against three sides to the level of the inverted base. Then remove the pyramid, and the cavity left will represent this strange recess in Mount Ebal, save that some trees and vegetation have sprung up on the distant side and verdure on the two nearer.

The recollection of the "curse to be pronounced on Mount Ebal and the blessing on Gerizim"¹ made the fact more observable that opposite this strange cavity the sound and echo were remarkably distinct, so that early in the morning some of our party were inclined to whoop and make loud speeches, simply on account of the wonderful distinctness with which our voices seemed to be heard by the goat-tenders on the opposite side.

¹ Deut. xxvii. 11.

The distance averaged a quarter of a mile when but a short distance above the plain. We perceived no difference in soil or in general cultivation between the two hills, such as to warrant the supposition of any changes resulting from either the curse or the blessing, which had no reference to the hills, as will be seen by consulting the passages referred to. At a short distance beyond, we arrive at a square reservoir and a spring. A clear and lively little stream, several inches deep, rushes out and onward to the plain. East of the valley is the plain of SHECHEM,¹ and in an hour and a half we come up to the "well of Jacob," for "he came to SHALEM," perhaps the Salim now in the plain, "which was a city of Shechem," and pitched his tent before the city, and bought "a part of the plain [the plain of MOREH, Gen. xii. 6] from the children of Hamor, Shechem's father, for one hundred pieces of silver," perhaps forty dollars.² But his proximity to these Shechemites, who were Canaanites, was the occasion of trouble between their families and of the idolatry of his own; and as, in connection with the mention of strange gods, there is also that of ear-rings, it is probable that these ornaments were idolatrous emblems. They were "hid under the oak which was by Shechem"³ before the patriarch left for BETHEL and the South. But even after Jacob settled in the South at Hebron, this plain was a pasture-land for the flocks of his sons, and they came here because of its

¹ It will be necessary to consult the map in order to get an idea of the relations of the valley to the plain.

² Or one hundred lambs. See note 1, p. 336.

³ Gen. xxxv. 4.

richness.¹ This well is "near to the parcel of ground that Jacob" bought and afterward "gave to his son Joseph."² If this is the ancient well, (and there seems no reason to doubt it,³) "how many centuries have passed since Jacob drank thereof, himself, and his children, and his cattle!" And how many more, filled with the world's tumults, its sorrows and victories, have swept over this spot since He who was "greater than our father Jacob" sat here teaching the woman of Samaria! Churches and mosques and welys have been erected here and have fallen into ruins, and during these long periods none have been able or willing to cover up or hide this well until during the past year, when some Arabs, in their anger at not receiving money from travellers, filled it up with rocks! At the time the author visited the well; it was open, with ruins lying around; but no mosque or chapel was there, and only twelve or fourteen rocks, three of which covered the mouth. After the removal of these we carefully measured from the level of the rocks to the bottom. Seven feet from the surface is a ledge and an inclination of the side east-southeast. After adding to our tape, we found the depth eighty-three feet six inches. We then joined halters and ropes, and, letting down a rough piece of rock beyond the débris which is around the mouth seven feet below the surface, we sounded the bottom and brought up some damp, dark soil. The rock also bore marks of the limestone against which it had rubbed. There were some loose fragments at the bottom, but no

¹ Gen. xxxvii. 12, 14.

² John iv. 5.

³ See Dr. Robinson's proofs, vol. iii. p. 95.

water. Some travellers have stated that on dropping in stones they have heard the splash of water.¹ There was no water there at the time of our visit, near the close of December; and it may be that to this irregularity of supply the words of our Saviour allude,—“he would have given thee *living* water.”² The well at which our Saviour sat was not a living well, but only to be depended upon occasionally. The ruins near the well do not appear to be those of a city, but of the many churches and other buildings erected in times past. The context of John iv., the mention of Jacob’s well therein, and the context of Gen. xii. 6, where in Abraham’s time there was “a place of Sichem,” together with the other references given above, make it improbable that another city Sychar in the times of the Saviour would have been built near the well of Jacob, with such a city as Nabulus (commonly called Nablûs) but a few minutes’ walk up the valley. The very causes which would have permitted this supposed city Sychar to fall to ruins near the well would have prevented the erection of it at all. Yet some suppose that there was a Sychar near the well, distinct from Sichem at Nablûs. A few hundred yards to the north is Joseph’s tomb; and, with considerable faith in the tradition, we may suppose that near to this spot his body, embalmed after the manner of the Egyptians, was carried and deposited.³ All the natives seem to agree in the tradition. Joseph, therefore, was buried in the land, “the parcel” which was the present of his

¹ Dr. Stuart, Tent and Khan, p. 409, March 21.

² John iv. 10.

³ Gen. l. 26; Joshua xxiv. 33.

father to him many years anterior, and which was probably bought for one hundred lambs, as the word in the original signifies either "piece of money" or "lamb." The word occurs but once more, not in connection with this place, which also favors this interpretation; and as Jacob probably had more lambs than money, we are free to infer that lambs would be the offer of a herdsman in a purchase.¹ What a contrast is presented between the two pictures,—the one, Jacob purchasing a place for his tent, and the other the entombment of Joseph, at that time when Israel's power, wealth, and numbers were so great!

After leaving the well, the following is the appearance of the plain, the mountains Ebal on the right and Gerizim on the left. The recess in the former, seen obliquely, is observable between the tops on the right. At the base, more in the foreground, amid some rubbish, are the well of Jacob and tomb of Joseph. Passing on, at ten o'clock I stopped to examine the soil

¹ It occurs again, Job xlii. 11. The Septuagint, nearly three hundred years B.C., has *ἐκατον ἀμνῶν*, a *hundred lambs*. Onkelos, perhaps contemporary with Gamaliel, (St. Paul's instructor,) in his Chaldee Targum, has *בְּמֵאָה חִירָקִין*, the same, while the Latin translation follows with *centum agnis*. Abraham Aben Ezra (comment. on Job) expounds the passage in Job as an ewe-lamb. Some suppose a lamb was stamped on the pieces; but Herod. (lib. i. p. 18) says coining was invented by the Lydians long after. Besides, (Gen. xxiii. 16,) we find that money was weighed by the shekel, which was the Hebrew word for a standard weight, current with the merchants. This early method of buying by sheep and cattle seems to be the origin of the Latin "*pecunia*," from "*pecus*," *sheep* or *cattle*, used as the synonymous term for money. The same custom is referred to in Homer, II. 6.

"For Diomed's brass arms of mean device,
For which of oxen paid, (a vulgar price),
He gave his own, of gold divinely wrought:
A hundred bees the shilling purchase bought."—*Pope's Translation*.

See the same and more in Purver, crit. trans., *in loco*, Lon, 2 vols. folio, 1764.



MOUNTAINS GERIZIM AND EBAL.

of the plain upon which we have been riding, when suddenly a troop of children rushed down upon me from a little village, Hawara, some distance off on my right. Girls and boys had now a chance to stone a living Frank; and they rushed to the onset with a good will. At first it was amusing to hear their cries and remarks, one word of which, however,—the epithet “Nazarene,” still used for Christians,—brought past times strongly to my mind, as one little fellow called out, “Get away from our town, you *Nazarene*!” I was easily mounted; and, not fearing much from a company of girls and boys, —two or three of whom, however, were sixteen or seventeen years of age,—I remained quiet upon my horse until they approached, when a volley of stones from the urchins proved that they had spied me alone in the distance and had armed themselves in the village where they had planned the attack. My horse was manageable;

and, bending my head, my enemy had the pleasure of a race. Soon all stones were dropped; and, though they were exceedingly active, I had nearly succeeded in serving two or three as Gideon did the inhabitants of Succoth, by "teaching" them with my thorn stick. But by this time I was under the village; and the uproar from the "old folks" was like that from a nest of hornets,—one man appearing quite in earnest about trying his gun, which would probably have done him more damage than myself. Turning my horse, I was soon up with my companions, who were about a mile in advance. It often happens that the inhabitants exhibit a delight in annoying travellers, though they have not always courage to carry matters to extremes. The country between this long and level plain of Mukhna, (the modern name of the plain of SHECHEM,) running north and south, and the place of our night's rest, does not vary much in appearance from what we had previously passed; and the statistical matter I have comprised in the note¹ or placed on the map.

¹ On the plain the soil is generally cultivated,—is brown, though some is light,—verdure pleasant: the wheat crop would average from seven to twelve bushels per acre, from appearance. The plain is about five miles long from the well to the southern terminus, and averages one mile in width; and another square mile northward would give, with the eastern extension of about a mile, seven square miles of very level, arable, and apparently moderately fruitful soil. The sides of the hills are less arable, but are cultivated. One hour and ten minutes from the well, a valley sets in from the right and crosses into the east ridge, and at its end, half a mile distant, is a village. Five minutes after, the plain becomes a valley, some of the soil richer than heretofore, though not very rich anywhere. Fifteen minutes later, we ascend the southern limit of the plain and meet the twentieth variety of bird, in a small dark-brown owl, smaller than a pigeon and evidently in trouble from the light. In twenty minutes we are up the ascent, and begin a de-

SHILOH is so completely a confused and shapeless mass of ruins that little more can be said of the place than that it is ground to pieces amid rubbish and dust. Even in the times of Jerome "scarcely the foundations of an altar were to be pointed out."¹ Yet the former state and sanctity of this place made it one of the most noted in the early times of Israel,² before "the Lord forsook the tabernacle of Shiloh" and "chose the tribe of Judah, the Mount Zion, which he loved." (Ps. lxxviii. 60, 68; Jer. vii. 12.) There are interesting excavations in a valley to the east and near Ain Seilûn. Shiloh is on the east end of a ridge running east and west. There is a pass or break in the ridge, from which some interesting specimens of fossils may be obtained, as at Samaria. We rode up this pass on to the ridge near the Ain Khan Lûbban. The fossils resembled the following drawings.



SPINE OF THE CIDARIS. (1)



NERINEA.

scent immediately. Fifteen minutes farther, we have descended into a valley which opens upon the village La-a-ban, (as the Arabs called the ancient **ΛΕΒΩΝΑΗ**,) on the right, on a hill, and adjacent a circular plain surrounded by an amphitheatre of high hills. Passing on to the khan of the same name, we meet the girls spoken of on p. 340. The valley now passes out of this plain, east and south, around the ridge at the east end of which is Seilûn, (SHILOH.) See map.

¹ Hieron. Com. in Sophon., i. 14; Bibl. Res., vol. iii. p. 88.

² See reference in Geographical Appendix.

At the Khan of Laaban—as the Arabs pronounced it—we met some girls near an ain or spring, richly dressed, with sashes around their waists. One declared that her own cost more than seven hundred piastres,—which one of our guides thought to be true. They were filling their leather bottles for the village. The sash was of silk and gold lace richly woven in, and of a kind which costs sometimes thirty-six dollars. The “loins of the natives are girded” in almost all cases with some belt or sash; and when a race is expected their girdles are drawn tightly up, increasing the agility of the runner in the abdominal support thus afforded him. It is used also as a pocket for small objects, as the folds of the garment on the bosom are used for carrying large articles. I have seen some with nearly a half-bushel of corn or some other material stowed away in the bosom,—which is probably the custom to which reference is made in Luke vi. 38. Sinjil on our right appears like a ruined tower; and beyond it was Jiljilia, one of the GILGALS of Scripture.

We pass on to a large stone ruin with a heavy arched room under ground, appearing much like a massive dungeon, forty or fifty feet in length, and once plastered. The name, like that of the spring near it, is pronounced Ain Haroumiyeh, though spelled Haramiyeh on the map. Descending, we enter a valley containing a large amount of bare stones, some of them ribbed, as if water-worn; and soon a village—Ain Yebrud, pronounced Yābrud—appears on a hill on the right, and on the left is Et Taiyibeh, supposed to be OPHRA, (also

more lately the city EPHRAIM, of John ii. 54.) It is singular how many villages and ruins are found on hills, many of which are in sight or not far off. Ain Yebrud and Ophra, the one west of us, the latter east, then Rummon (the ancient RIMMON) on the southeast, and some rubbish or ruins north of us on Tell Azûr, probably one of the HAZORS of Scripture, all near us, and several more beyond us, each built on a hill. Formerly, these were called Ramahs, hills, and Gibeahs, or heads and tops of hills: hence the numerous Ramahs of Scripture and the difficulty in locating them.

One of our guides informs us that we shall find better accommodations at Ain Yebrud than at Bireh; but we choose the latter. Late in the evening, BETHEL and its ruins are on our left. Very little remains among those ruins worthy of mention. Piles of stones, a remnant of a small tenement, and one long building with a short, square elevation on the end, are all that we noticed, except an indistinct mass on a hill far off, which probably is a ruined tower, and hence its name, Burj Beitin, "Tower of Bethel." The guide said it belonged to Bethel; "for," says he, "it was a great city." Sunset sheds a beautiful tint on the clouds, and every thing looks mournfully desolate. Not far off is a cave hewn out of the rock and capable of accommodating eighteen or twenty persons. The voice of a screech-owl resounds over the hills with a singular echo; and my voice, in a song, as I ascend toward Bireh, echoes from out of the shadows lying on the hills of Bethel. How God has silenced the iniquity of the past! for here the bold idolatry of the calf

was encouraged in the times of Jeroboam, and much did Israel suffer from the sins which originated here.

The accommodations in Bireh¹ are poor. I rode up alone, having been wandering among the ruins till dark, and then passed into the khan, when, lo! it was found to be a veritable stable. The air was cool outside, (forty-eight degrees at five o'clock,) but in this khan quite warm, especially as we are mounted over the animals in a kind of second story, through the floor of which we can see all below. Not far from us was a Turkish traveller, wife and family, travelling with several pets, besides his children, not even having left behind a cat, which seemed to be the pet of a little girl, and through which as an introduction to the child I gained some acquaintance with the father. They occupy one corner, and my friends and self another. We are here in very uncomfortably close quarters; but after supper our beds are made, and we give our Turkish friend a plain hint that his scrutiny of our preparations for rest will reveal to him the fact that we sleep with our "valuables" under our pillow, and have besides one gun,—our formidable spy-glass, drawn out at full length not far off, being the most like a pistol of any thing we carry; but probably it saved us from being robbed north of Tiberias. Notwithstanding these and many inconveniences not mentioned, we are happy and grateful for any comfort attended with so much health.

¹ BEEH or BEEROTH of Benjamin.

CHAPTER XV.

FROM BIREH TO JERUSALEM.

THE morning on which we left Bireh was cool, the thermometer standing at 43° at sunrise. We feel deeply grateful for unusual health and for the cheerful prospect we have before us to-day. It is a most exciting thought to me, who for years have had but a feeble hope before me, to think I shall to-day enjoy the reality and stand within the walls of Jerusalem. We start at twenty minutes before seven o'clock, and travel rapidly over a stony road. In thirty-five minutes, on turning a hill, the height of Neby Samwil appears on the right, with a little wely on its summit, several miles off, and a village pronounced Bellad on this side of its declivity. At twenty-five minutes before eight o'clock we passed on our left, about half a mile off, Er Râm, (Ramah, or, as some call it, Ram ā heva,) on a flat-topped hill, with the tops of two trees seen above a few walls and stones, and some singular and extensive arches and ruins called Khan er Râm, stretching along for several hundred yards. A pretty terraced and cultivated hill appears in front, called Tell el Fûl and Tuleil el Fûl, (*the hill of the bean.*) It is supposed to be the GIBEAH of Saul. We

pass to the right, hoping to see Jerusalem; but it is not yet visible. Between Er Râm and Neby Samwil, we rode over a plain containing singular pits; and, while noting some names, my horse, which was so sure-footed on the hills, trotted into a hole in the plain. The consequence was I went over his head; but so soft was the soil that I experienced no injury whatever. But my horse soon showed a lameness, which rendered him useless to me after reaching Jerusalem.

At twenty minutes after eight o'clock we get a glimpse of the Jordan. The waters seem blue against a background of hills, and are very beautiful in the early sunlight. Seven minutes farther, and we suddenly obtain the first glorious view of the towers, the minarets, the mosques and walls of Jerusalem. How unspeakably charming is this moment's vision, with the morning's freshness, and an intensely blue sky, allowing the unclouded rays of the sun to bring out every part most distinctly, and at a distance which allows nothing to enter the scene but that which would heighten the solemn majesty and beauty of the city itself and the interesting circle of mountains round about! An agreeable brightness of the sunlight, the cool stillness of the air, the grandeur and enchantment of the whole vision, rob me of every desire to take the smallest drawing; and the expectation of spending a long time at Jerusalem relieves me of anxiety on that score and allows me to enjoy the scene without a desire even to speak. Never did silence and loneliness appear so gratifying as at this moment. This northeast hill is the finest

position from which to obtain a view of Jerusalem, as I afterward found. Riding on under olive-trees toward the northeast corner of the city, and ascending an elevation, we meet a doubtful character, apparently native, but dressed after the Frank style, who accosts me with "Good-morning, sir," in plain English. No one desires to hear any thing foreign to the scene: so he is answered in Arabic, and we gallop on. At last we have passed around to the western part of the city-wall, with the Valley of Hinnom on the right and the Pool of Gihon plainly seen at its head. We enter the Jaffa gate and proceed to the Latin convent Casa Nuova. After visiting our room, an ascent is made to the house-top, from which we have a fine view of city and country. How interesting was this first view to us! It was even more so than the longer views we afterward enjoyed. I can point out almost every noted hill within or without the walls. All my reading and study on the city seem only like a past dream and this the reality; and the place is like one wherein a previous residence had been spent, and I am now like one on a visit after a long absence. Three palm-trees were seen in the city, though, from what had been told us, we had the impression we should see none.

We entered at five minutes after nine o'clock, obtained our view from the convent, and, after brushing off the red mud which clung to us and reminded us of the contrast of soil on our way, we made our exit from the Jaffa gate on the west for a general survey, and walked around Jerusalem. A few yards beyond the gate were

a number of leprous beggars, lifting up the remnants of their arms and holding up their diseased faces, crying out in Arabic for alms. It is a horrible sight, but impresses one deeply with the necessity of those who once were healed by Him who no longer walks in visible form among these hills on his errands of healing and mercy. On our left is the tower of Hippicus, which Herod built and called after one of his friends, and which forms a part of the walls; and thence we descend into the Valley of Hinnom, which here runs south, but soon turns to the east around the base of Zion. Reaching the gate of Zion, on the south of the city, tombstones of the Greek, Latin, and Armenian cemeteries are seen, covered with singular characters, some with compasses, square rules, masons' tools, others with scissors and tape, signifying the trade followed by the deceased. Passing down the hill southeast from Zion's gate, the well of Job is found at the junction of the Valley of Hinnom coming in from the west and the brook of Kidron (now dry) coming down from the north. Here is a little flat with some cultivation. Tradition tells us that Job comforted himself by the waters of this well, when in affliction; but the probability is that, having been repaired by Saladin, it received its title from him as the well of Saladin. His name was also Job, and to him we have referred before, (p. 248.) It is also called the well of Joab and of Nehemiah, but is most probably the EN ROGEL of Scripture, and is at the head of the Arab Wady er Rahib, or *valley of the monks*, so named from the

situation of the convent Mar Saba upon it. It is also called Wady en Nâr, or *valley of fire*. This, however, more properly belongs to that part below the convent. The well of Job at this time (24th of December) is very deep, with water plainly visible; and, by reflecting the sunlight into the well, it can be seen that it is walled with rock and massive stones. At the top there are stone baths attached, and a bath-room to the north of the mouth of the well. The depth we find to be seventy-eight feet eleven inches from the surface of the water to the top of the curbstone, which lies a few inches above the ground. The water is quite cool, perhaps 55° Fahrenheit: a self-registering thermometer (which we did not have) is the only instrument by which the temperature could be certainly ascertained. Passing north up the Valley of Kidron four hundred yards, there are gardens directly west of us, and we hear the soft murmur of Siloa's brook as it flows from the Pool of Siloam. On the right is the village of Siloam or Kefr Selwân, built on a spur of the Mount of Olives, but consisting principally of caves in the mountain-rock. Two hundred yards farther north is the Fountain of the Virgin and the terminus of the long village of Siloam. Farther north, and fifty yards north of the line of the south wall of the grounds of the Mosque of Omar, on the side of the hill, are the tombs first of Zachariah, then of James, of Absalom, and of Jehoshaphat. That of Absalom is most prominent, and is distinguished by its square body and conical top. There is a hole in each of its four sides some distance from the ground,

into which the Jews and others have thrown such a number of stones that the tomb is full to overflowing,—it being a custom to throw one stone, in passing, to show contempt for the undutiful son. The very pillars and the sides of the wall are worn by the long-continued stone-throwing, and the ground around it is covered with stones which failed to pass into the holes. Verily “the name of the wicked shall rot.”

By the aid of my friend, and after considerable effort, I effected an entrance through one of the holes, and, creeping over the stones, found the measurement of the monument on the inside to be seven feet four inches from east to west by seven feet eight inches from north to south,—as the monument is set with its sides to the cardinal points. The measurement might be slightly increased if three arched recesses found within were included. Around the ceiling is a moulding of the following pattern, and also a centre-piece, much injured



by the stones thrown in. Passing through an opening on the south, where an exit can be made over a few step-like cuttings in the rock, to the outside, and, re-entering at the spire or conical part, an ascent is obtained, through some large blocks of limestone laid together with mortar of lime

and coarse fragments of limestone for sand, which from age has become as hard as marble. The total height of the monument from the ground appears to be about fifty feet. South, north, and east of these monuments, which are clustered together, are many tombs of the Jews. A few, however, are on the west, and very few near the tomb of Absalom; and they are simply flat stones with Hebrew inscriptions. Three hundred yards farther north is the Garden of Gethsemane. It is enclosed with an apparently modern wall; and, ascending a little mound on the east of the wall, you have a view of the whole interior. Little spots are enclosed by lattice-railings and cultivated in a pleasing manner; and very nearly equally scattered over the grounds are eight olive-trees, seemingly of great age, and quite different in appearance from any I have hitherto seen, as they are hollow near the roots, the openings being filled up with white stones. I am told that the olive when thus decayed is really most hardy; and we have not seen five very thrifty and productive trees in all Syria which did not appear to be decayed and hollow near the ground, though not to the same extent.

These old trees, with great probability, are the immediate descendants from those that stood on the spot at the time of that last night—the lone night of agony—which the Saviour spent with his disciples.¹ Various flowers and plants are seen in various places, which appear to be cultivated by those who have charge

¹ Matt. xxvi. 36.

of the garden. Among them are the rosemary,¹ the graceful, modest little purple-and-white cyclamen,² the double blue larkspur, (Delphinium, of the kind in the plate of flowers, over the fourth thorn from the left, on the branch lying at the bottom of the picture: the flowers are partly lying in the pomegranate,) the Adonis, (*autumnalis*,) beautifully figured immediately over the first thorn, and the spotted variety,³ still higher in the view, and recognised by the similarity of leaves. The sage is also there. Other varieties are seen, but generally not so truly belonging to the country,—such as geraniums and roses. On the mountain near us are some additional varieties, among the rest a little plant, six to eight inches high, frequently spreading on the ground, with small narrow leaves, and white silk-like quantities of “everlasting” flowers, each petal strong but delicate and translucent. It is called by the Frank inhabitants the “everlasting.”⁴

One little blue plant, having bright, cheerful-looking flowers, grows freely on the Mount of Olives. It is the farthest blue flower to the right hand in the plate; and the specimen from which the artist drew this figure was plucked from where it is said the Saviour wept over Jerusalem. The little yellow specimen on the stems next to the blue flower on the right is a delicate little flower growing on the Mount of Olives, in the gardens, and pushing up through the stones and flags on the housetops. Indeed, its little yellow

¹ *Rosmarinus Officinalis*, Linn.

² *C. Europeum*.

³ *Annua*. Mill.

⁴ Botanically, *Paronychia Hispanica*, var. *B. Poic*.

blossoms are met with everywhere. The specimen furnished for the plate grew near the steps of the Mosque of Omar; and, small as it is,—being in nature only one-third larger than in the figure,—it is a poppy, and yields a narcotic juice.¹

Leaving Gethsemane and proceeding westward, we passed the Grotto of the Virgin on the right, and entered the gate of St. Stephen, three hundred yards northwest of Gethsemane, called also by the monks the gate of Sitti Miriam, or Lady Mary. Turning to the left on entering, we had on our right the deep reservoir, supposed by some to be the Pool of Bethesda, but by Dr. Robinson to be the fosse around the ancient tower of Antonia.² It has evidently been used as a cistern, as the incrustation distinctly proves. But its steep sides and great depth, together with the absence of any appearance of such porches as are described in Scripture, make it difficult to find in it any resemblance to the scriptural Bethesda. A Turkish sentinel, supposing that we intended to enter the mosque-area, yelled at us, at the same time presenting his musket; but we saved him further trouble by passing on to another gate, where we had the opportunity of viewing the grounds, though we did not enter. A large number—upwards of one hundred—of ladies and gentlemen entered the grounds and the Mosque of Omar on the 7th of April, 1855; and the Rev. Dr. Clason, one of the company, describes the mosque in a letter to Dr. Stuart. It is cased on

¹ Order Papaveraceæ, species *Hypocoum erectum*, Linn.

² Joseph. Wars of the Jews, vii. 2, 7; Bibl. Res., vol. i. pp. 434, 486.

the outside with encaustic tiles of the brightest colors, and the windows are divided by marble columns. Inside are arabesques, gilding, and mosaics of the brightest colors; and the light, passing through richly-stained glass, casts upon the whole an indescribable splendor. Under the dome is the holy rock, of native limestone, surrounded by a screen of carved wood. Under that rock is a passage where is shown a place said to be that upon which Isaac was offered. The company then passed out and beyond to Mosque El Aksa, to the south. This was once a Christian church, and was evidently originally built after the Byzantine style of the seventh century,—in the shape of a cross, with a dome at the intersection of nave and transept. The usual mosaics and stained glass were found here, but the church did not exhibit the richness of the Mosque of Omar.¹

On reaching the convent, we found our room prepared for us. There were iron bedsteads, stone floors and ceilings, and very scanty furniture, leaving the impression that at all events there was little risk of fire, notwithstanding our hot furnace of coals was placed on the floor. The disengagement of carbonic acid gas from these furnaces we should think would cause frequent disease and loss of life; and we are not surprised to hear of the melancholy death of one man who had occupied the room in which we are now sitting. Not being aware of the nature of the exhalations, he closed his door at night, and in the morning was found dead.

¹ Dr. Stuart's Tent and Khan, p. 517.

CHAPTER XVI.

VISIT TO BETHLEHEM—THE FEAST OF NATIVITY—BEAUTY OF
THE BETHLEHEMITES.

AT four o'clock P.M. we left the Jaffa gate, and, crossing the Valley of Hinnom, took a south course to Bethlehem. The road was thronged with people hastening to the festival like ourselves. The way, though at times rocky, is generally good, and the plains permit rapid riding. About four miles and a half from the city we passed Rachel's tomb on our right; but, intending to examine it on our return, we hastened on, and after riding three-quarters of a mile farther approached the city of the Saviour's nativity. The sun had just set. The air was pleasant, the atmosphere clear, and the evening star brightly shining through the yellow sky of the west and considerably above the horizon. All was serenely beautiful; and, having allowed my companions to pass on, I commenced singing that beautiful hymn,—

"Brightest and best of the Sons of the morning,
Dawn on our darkness and lend us thine aid," &c.

The hills answered to my voice; and, on looking behind, I found that I had been unconsciously at the head of a procession, an Armenian bishop being one of my

followers, together with a number of natives in Arab costumes, quietly permitting me to lead the way into the arched entrance to the village.

We arrived at the convent at thirty minutes after five o'clock. The place was crowded. Hundreds were there from all parts; and, after waiting a short time, we were shown up-stairs into a plain room with a stone floor, containing five beds,—a few planks on iron trestles serving for bedsteads. After waiting a short time, we were invited down to a convent-dinner, which, like the one at Nazareth, consisted principally of macaroni or vermicelli soup; but the vermicelli was, as one of our half-educated servants said, “biled” in “ile,” and was indescribably unpalatable, because, being fast-day, the monks were not allowed to let us have any “butter, milk, or meat.” We made a pitiful repast, however, upon a few fish from Jaffa and some bread. After a short rest on our trestle-bedsteads, we were roused to attend service, when I found that some thief had made away with a little silver compass I had purchased in Sheffield, (Eng.,) to use when on horseback. It was irrecoverably gone, with the guard-chain to which it was attached; and no one knew any thing about it.

At ten o'clock we descended to the church, which is enclosed by the convent-walls. The larger room of the convent is ornamented with high but somewhat disproportionate Corinthian columns; and adjoining is the smaller chapel, where the services had already commenced. The interior presents a singular scene of drapery, lighted candles, canopies, old paintings, columns, and frescoes;

and a perfect floor of turbans and little red Syrian Fez caps is before us, and more turbans are moving in through the doors. Among the crowd a European dress is occasionally seen; but the spectators in a very great majority are Syrians. And now the music on the organ becomes rather cheerful than sacred, and the priests are assembling and the "performances" in progress. If it were not for the fact that every impression which legitimately follows all we hear and see is in diametrical opposition to every idea of devotion, an intelligent worshipper would be so pained by incongruities that he would be driven away from the place by his own sense of the irreverence of the scene. This is the vicinity of the spot where the Saviour was born. This is near to the place where the angels sang the first heavenly song that ever was recorded,—a song of the triumph of God's mercy and of his justice too,—and this the night of the commemoration of such scenes and such holy and glorious consequences. I could have given my soul up to the rapture of such thoughts had there been a correspondence in the form of worship and in the music; but it was not possible to feel so. The scene was so utterly at variance with all I had anticipated that for a time I was forced to forget even that I was in a church, or at Bethlehem, or in Palestine at all. Before the spectators were the priests and the paraphernalia of the altar. Over it was a small organ, the tones of which were tolerable. At first a Te Deum and some uncertain chants were played, and the impression was almost devotional; but soon the character of the music became that of

oratorio, and occasionally I could hear a few bars from the music of Masaniello. The people in the mean time became quite talkative, and some were smiling and moving through the crowd. At last the dense mass is surprised by the sudden movement of some monks, who, with lighted candles, pass through the church, pushing one or two here and passing there over and between others, lighting every corner and arch where candles had been secreted, until the whole church is lit up into a scorching blaze of light. Now look around. What a sight presents itself! what sounds are heard! Here in Syria are various classes by hundreds kneeling, crossing, and chanting as if impelled by some sudden and mysterious influence. There in front, almost hidden by the glare of a hundred lights, is the organ, evidently managed by a skilful hand,—a Neopolitan; but never did such violent and irreverent contrasts form the music of a church before. The grave and solemn, the majestic and the gay and brilliant, waltzes and cotillons and reels, follow each other with maddening rapidity; then suddenly there is a pause for a bar or two, as if to allow a horrified audience a moment to breathe. But no: they need no time. They have no desire to breathe a word of objection. All seem delighted and exhilarated; and the music quickens, and the same frightful irreverence pervades the performances of the organist.

On my right I have for some time noticed the costume and faces of a class of girls of whose beauty I have heard before. Large numbers are sitting upon the floor,

some of them dressed most gorgeously; and one who wears a scarlet cap of the shape usually worn here is surpassingly beautiful. There is a calm luxuriance of expression upon features of most perfect outline, and eyes which set at most charming defiance all my powers of description. One or two of our evening acquaintances seem to be on speaking-terms with several, and a young Syrian in our company is a native of the town. A friend from Florence, who is an exquisite artist, and myself attempt to sketch the costumes and faces. The young lady of the scarlet cap perceives that I am sketching her; and immediately she grasps the flowing veil which seems attached to the Fez cap and covers the lower half of her face. Making all the apology that my Arabic will permit, I stop my work and turn my face in another direction. The work is not complete. What am I to do? On a sudden turn the little scarlet-capped beauty is again unveiled and looking right at me with her calm, full eye. We exchange smiles, and the veil is not restored to her face. Though the smile is in Arabic, it means the same as in English: I suspect she is a coquette, and is as pretty an adept as some others nearer sunset. And now I frankly show her my drawing. Others smile too, and she is pleased, and gives me permission to complete the sketch.

A movement takes place among the crowd. Incense rises thick and suffocating; the chants are louder and slower; and the senseless ceremony commences of lifting a little wooden infant with glaring glass eyes, dressed in a white gown, to be seen and worshipped by the dense mass of human beings; after which an opening is made and

general preparations commence to leave the chapel for the grotto beneath. Candles are passed from the monks to the people, and many accept; and, lighting them, amid clouds of incense and songs and chants and the sound of the organ and the conversation of hundreds, the mass moves onward to the grotto. This is supposed to be the place where our Saviour was born; and on the right, a few steps lower, is the place "where he was laid soon afterward." The following sketch will give



the best idea of the place, and is the view we obtained after passing down the steps seen on the left. The star represents the spot where the Saviour is said to have been born, and has twelve lights burning within, one for each apostle. On the right is another descent into what is called the cell of the manger. Overhead are ostrich-shells, from each of which is pendent a lamp said to be of gold; and the ceiling and sides are covered

with red cloth, apparently cotton, which covers the rough rock. On the left I think the number of steps is nineteen, but on the right thirteen and each eight inches high. Hence the floor of the grotto is nine feet below the church-floor. The room is only about ten feet wide by fifteen or twenty feet long and about nine feet high. We were offered a candle with which to accompany the "Bambino," as the doll is called; but we chose to see by the lights of others, and, getting in advance, we descended before the crowd. Here we again met some of the Bethlehemite girls, who recognised us quite graciously. Our little madonna was now accompanied by a brother, who had evidently heard of the adventure, and was rather offended at our success. One of our party made a very satisfactory explanation, when he declared that nothing but the highest compliment and respect could be inferred. The young lady was evidently the belle of the occasion, and wore a scarlet cap in contradistinction to those of a lighter color worn by others of her company. I was told by residents that these Bethlehemite girls, so celebrated everywhere, were as noted for their independence and moral character as for their beauty, and that repeated efforts had been unsuccessfully made at Jerusalem to obtain their services among the Frank ladies. They are supposed to be descendants of the Crusaders; but I could obtain no records or history in regard to them, and they have the appearance of a Caucasian origin. My friend afterward gave me his sketch, by which, with the aid of an artist at Malta and a painting executed in Paris, I have been enabled to convey to the engraver a correct

idea of the original, whose name—spelled Hanefa, though pronounced Haneefa—we found to be a favorite name.

Soon the crowd descended the steps, headed by a priest carrying the shocking little object about sixteen inches long, representing the infant Saviour. The incense and the crowd now become suffocating: we almost gasp for air; and yet there is no possible exit. The priest sings, and the little Syrian boys respond, and all press together in compound force. The head-priest puts the Bambino into the recess represented in the sketch, getting down upon his knees and singing. I know not whether to call the scene ludicrous or horrid. The monk sings, putting his head so far into the grotto that the voice sounds like that of a man in some deep pit and in distress; and all the people keep silence. Then he removes the infant to the other cell, where it is left till morning. We return to the chapel, and a half-hour is spent, during which some of the same waltzes are performed, and afterward all promenade out to bed. We now have but three hours for rest before breakfast; and yet some boys are in our room offering for sale large quantities of beads worked out of olive and tamarind seeds and stained red. Some are for rosaries, others for ornaments. Long strings of small beads made of pearl-shell are also sold, and the pearl-shell itself, taken from the Red Sea, and engraved and carved with intaglios representing St. John and the Lamb, the Virgin, &c. Pieces of the rock stained by St. Stephen's blood, and some of the black rock from the Dead Sea, out of which bowls are carved, are also offered, and olive-wood beads, &c.

After breakfast I obtained a sketch of Bethlehem from

the convent, and have taken care to represent the buildings as they stand. On the right is the stone fence, near to which we pass in returning to Jerusalem.



From the top of the convent and also from a height eighteen minutes nearly due west, the country may be seen to advantage. About three miles southeast is the Jebel el Fureidis, (Mount of Paradise,) the Herodiun of Josephus, from which the finest view of the surrounding country can be had. Josephus asserts that this mount was "entirely fictitious," and that Herod here erected a fortress and palace, calling it after himself, the ascent to which was upon the finest white marble steps. Here also "Herod sought his last repose."¹ There were two places of this name, one in Arabia; but this is supposed to

¹ *Bibl. Res.*, vol. ii. p. 173; Josephus, *Antiquities*, xv. 9, 4; *Wars of the Jews*, i. 21, 10. The death of Herod and his removal to this place, in *Antiquities*, xvii. 8, 3; *Wars of the Jews*, i. 33, 9.

be the most celebrated and the one referred to above.¹ About three miles southwest are the celebrated pools of Solomon, three in number, one above the other, and from which an aqueduct runs to Jerusalem. South a little west, and about thirteen miles distant, are the hills around Hebron; but the city itself we could not see. Here the tombs of the patriarchs and the cave of Machpelah, which Abraham bought from the children of Heth, are generally supposed to be situated.² The Mosque el Haram, which covers it, is said to be at least as sacred as that at Jerusalem called the Haram el Sherif. Hence, many have in vain attempted to enter it, though a few, however, have succeeded. The sacredness attributed to it by the Turks may have preserved at least the ashes of some of the early patriarchs. This will not appear so strange, when we consider that numberless remains of the ancient inhabitants of Egypt who were entombed before the departure of the Israelites are still preserved, and that the structures around and over these tombs are considered, on the best of evidence, to be as ancient as the period of any masonry found at Jerusalem.³ Before that period there is no reason to suppose that either the Israelites or the Hittites would have dishonored the place, and therefore we may infer that this is not only the spot where the remains were originally placed, but that the remains themselves, in some degree, are yet to be found here. A Spanish traveller, Badia,

¹ Josephus, *Wars of the Jews*, i. 21, 10. This, he says, was two hundred stadia, the other sixty, from Jerusalem.

² Gen. xxiii. 17.

³ Bibl. Res., May 29.

(Ali Bey,) 1103–1107, under the assumed character of a Mussulman, entered the cave, and has described it, briefly and in words in some respects at variance with the assertions of other visitors.¹ Sir Moses Montefiore is said also to have entered it.² All the sepulchres of the patriarchs are described as covered with magnificently-embossed carpets of green silk and gold thread, and those of their wives with embroidered red silk. The sepulchre of Abraham was covered with nine rich carpets, one over the other; and they are renewed from time to time by the Sultans of Constantinople.³ The sepulchre and church have been spoken of as in existence very early in the Christian era, and of course have been somewhat altered, but generally only in the way of repairs.⁴ A notice in the latter half of the eighth century, in reference to the sepulchres of the patriarchs at this place, calls it the “Castle of Aframia;” and Dr. Robinson finds in this “corrupt reading” the first trace of the “Castle of St. Abraham,” the name by which Hebron was generally known in the age of the Crusades, and in “allusion to which it is now called ‘El Khūlil,’ ‘the friend,’ i.e., ‘Abraham.’”⁵ The necessity of repairs at this mosque

¹ Van de Velde mentions a Jewish traveller who entered it, and was the unknown author of *Jichus Ha’abot*, A.D. 1537, (a Hebrew composition communicated by Carmoly in his *Itinéraires*, p. 417, &c.) Van de Velde, vol. ii. p. 66.

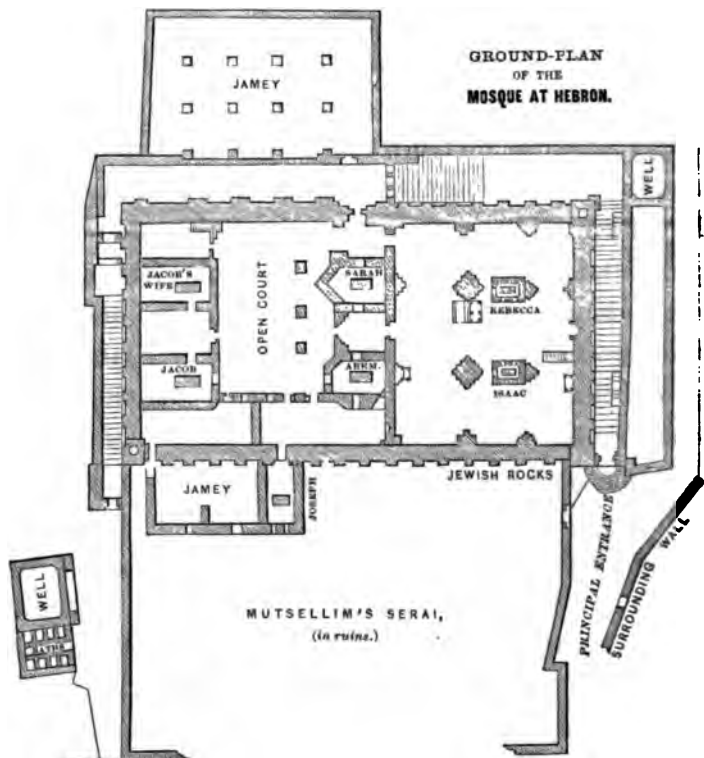
² *Idem.* Bibl. Res., vol. ii. p. 436; Ali Bey, vol. ii. pp. 232, 233.

³ Ali Bey’s *Travels*, vol. ii. p. 253.

⁴ See full account of early notices in Robinson’s Bibl. Res., vol. ii. p. 438.

⁵ Bibl. Res., vol. ii. p. 438. Dr. Stuart says “El Khalil, which signifies ‘the friend’ or ‘the beloved,’ from the remarkable title given to Abraham, viz. ‘the friend of God.’” *Tent and Khan*, p. 228. The name as given me by an intelligent Syrian was also El Khalil, not Khūlil.

occasioned the visit of two Mohammedan architects from Constantinople. These architects were entertained at Dr. Barclay's residence, in Jerusalem; and to him they presented what they asserted to be an exact drawing of the plan of the interior. Dr. Barclay afterwards kindly presented the drawing to me, with the written measurements and explanations of the architects. The plan appears to me to be genuine; and, as it is probably the first of the kind ever published, it is represented below, with the following explanation.



Supposing, for the present, that the upper part of the

plan is north and that the rest of the cardinal points bear the same relation to the plan as to a map, we shall find in the southeast corner the entrance to the mosque. Between that entrance, with circular steps, and the left-hand wall in the corner, is the praying-place for the Jews, where is a small hole in the wall, into which the Jews are permitted to thrust their heads at prayers. The large open space on the left is the former mutsellim's or judge's palace,—now in ruins. To the southwest of the mosque is a pool and eight baths adjoining. Near the northeast corner of this pool is another entrance, and more private one, leading into the mosque. Directly east of this entrance, and beyond two walls, is a retiring-room, or “jamey,”¹ at the east of which is a recess containing the tomb of Joseph, lying east and west. North of this recess, beyond two walls, is the open court, on the west of which are the tombs of Jacob and his wife, the former south of the latter. On the east of the three pillars in this court are the tombs of Abraham and Sarah, the latter on the north. South of the tomb of Abraham is a semi-circular niche in the wall, which is a “mihrab,”² or place for devotion. The wall south of this and immediately adjoining, and running east and west, is represented by the architects as on the old wall about seven feet thick; and farther east are two projecting foundation-rocks, or, as they are called, “Jewish Rocks,” the

¹ The name of a general gathering-room. The word has much the same signification in connection with the mosque as the word “body” has in connection with a church in the sentence “the body of the church.”

² “Mihrab,” a resort or retiring-place

signification of which I do not understand, but suppose that, in like manner as the rock beneath the dome of the Mosque of Omar at Jerusalem is sacred, from some tradition or association these are supposed to be sacred also. They are said to be from eighteen to twenty feet long and four feet thick, and are located in the wall running directly to the principal entrance on the right. North of this wall are the tombs of Isaac and Rebecca, the latter north of the former. West of the tomb of Rebecca are two platforms for prayer,—one with six little pillars as marked in the plan. Immediately adjoining, and north of the latter, is a section of a pillar similar to one on the south, which is also west of the tomb of Isaac. At the northeast corner of the mosque is a rectangular cell, where, according to these architects, is a pool of living water. A series of steps ascending to a pulpit is near the east of the tomb of Isaac. Various little praying-places, the doors, some open rooms, and stairways, will be understood without further description. The measurements were given me in "drahs," which is the Constantinople cubit of thirty inches:¹ hence the east-end wall, being forty-five and three quarter drahs, is one hundred and fourteen and three-tenths feet in length, and the adjoining wall north, being seventy-eight and a half drahs, is one hundred and ninety-six and two-tenths feet. The walls outside are faced with pilasters, eight on each end-wall east and west, sixteen on the south, and twelve on the north, cross-sections of

¹ Dr. Barclay's "City of the Great King," p. 247.

which appear in the plan. The walls on the north are represented to be of exceeding thickness (nine feet) near the foundation. The tomb of Abraham is made twelve feet in length, and also that of Sarah,—which will serve as a scale for the rest. The tomb of Isaac, however, is not quite seven feet long. The whole mosque is surrounded by external walls of such a height that it is difficult to obtain a good view of the building.

This, then, is over the cave of Machpelah. Beneath those tombs of Abraham and Sarah is said to be the cave, formerly approached by subterranean passages, now closed, and perhaps the very cave where were buried the patriarchs and their wives, as mentioned in Scripture.¹ I have used the points of the compass for convenience of reference; and it only remains to say that, having become familiar with the various names and positions, it must be remembered that the true course of that wall I have heretofore called the north wall runs nearly north-northwest: hence that wall would face easterly. This direction has been adopted to accommodate the building to the side of the valley on which it is built. The present city of Hebron is in the valley adjoining the mosque; but it is supposed that anciently it was farther removed from the present burial-places of the patriarchs.²

The first mention of this little town of BETHLEHEM is associated with a sorrow the cause of which is described in

¹ Gen. xxv. 9; xlix. 31, 32; i. 13.

² See the references to Hebron in the Scriptures which I have included in the Geographical Appendix.

the following words:—"And Rachel died, and was buried in the way to Ephrath, which is BETHLEHEM. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day."¹ The name occurs (in Joshua xix. 15) but once, where it does not apply to the BETHLEHEM of Judea, but to another in Zebulun, the tribe eighty miles north of the place.² Here, somewhere, lies the body of Ibzan, who judged Israel³ seven years, and had thirty sons and as many daughters; and about twenty years after, a young man, a native of BETHLEHEM, wandering about for a home, accidentally came upon a certain Micah of Mount Ephraim, a very doubtful character, who, finding that the youthful wanderer was a Levite, took him into his family to preside over his little temple and his gods.⁴ Nearly two hundred years before this young Levite left his home, Elimelech, and Naomi his wife, emigrated eastward to Moab to escape the famine in BETHLEHEM. After some years, BETHLEHEM became in truth, as it was in the signification of its name, the "house of bread;" and then happened an occasion for that beautiful exhibition of Ruth's love for her desolate mother-in-law described so tenderly in the book bearing her name. According to the commonly-accepted chronology, exactly two hundred and fifty years after the

¹ Gen. xxxv. 19, 20.

² The marginal references are at fault in this passage, as therein reference is made to Bethlehem of Judea to illustrate that Bethlehem which evidently has no connection with Judea. There is a Beit Lahm twelve miles west of Mt. Tabor and in the tribe of Zebulun, which may be the Bethlehem of Joshua xix. 15; and I have accordingly noted it as such on the map.

³ Judges xii. 8.

⁴ Judges xvii. 1.

return of Naomi, there was a great feast given in the village. It was on the occasion of a visit from the prophet Samuel that the inhabitants were called to attend a sacrifice and partake of the feast which generally followed, and to which Jesse—the grandson of Ruth, the daughter-in-law of Naomi—and his sons were invited. One was absent,—the youngest son, whose company was so little valued by the parent that he was not even invited to the feast until called for specially by the prophet. That son was David, the future king; and doubtless at the time of the prophet he was a youth remarkable for his musical talent. At this time David was in the fields not far off, attending to the flocks. From the Scripture reference, he was a lad of attractive appearance, “ruddy, withal, of a beautiful countenance, and goodly to look to.”¹ It is probable the prophet anointed him privately; for the commission he had from God did not require the act to be publicly performed, and circumstances made publicity inexpedient. From this moment, it seems, a mysterious power surrounded the lad, which others felt; for when, some time after this feast, Saul wanted a player on the harp, one of his servants not only described young David’s prudence and ardor, but also made use of a sentence indicating (according to the custom of the land) that an unusual power, a divine influence, attended him:—“The LORD is with him.”² Next to the Saviour, David is the most interesting character historically connected with Bethlehem. Perhaps the fact that Jesse did not seem to

¹ 1 Samuel xvi. 12.² 1 Samuel xvi. 18.

prize David's beautiful appearance was an evidence that the youth generally were comely; and this has already been used by one writer in an argument in favor of the handsome appearance of the young men of Bethlehem at that day. The interests of Bethlehem and its fields are heightened when associated with recollections of the early life and accomplishments of David. Though a shepherd-boy, "taken from the sheepfold,"¹ not only is his name prominent in Biblical history, but the influences of his character and times are supposed by many of the learned to have extended to Greece and to have moulded some characters of its mythology.² His musical talent,

¹ Psalm lxxviii. 70.

² It appears, from Sir Isaac Newton's chronology, that Homer flourished about one hundred and fifty years after David. From another author it seems that some Phœnicians fled from Zidon and from David, under Cadmus, Phoenix, &c., and carried letters, music, and poetry into Greece. If so, they undoubtedly knew the character of David, and probably left some tradition of him to their descendants. There is, at any rate, a remarkable coincidence between the Greek history of that mythic character Orpheus and the life of the Psalmist David. Aristotle¹ thinks there never was such a person as Orpheus, and, hence, that he represented some other character. Vossius is of the same opinion, and says the word means a wise or learned man, and is Phœnician. He was the most skilful on the harp: so was David. Photius says he was a king: so was David. The general notion has been that he was a Thracian; but Pausanias says² that the ancient Greek pictures represented him in a Greek dress, and that he had nothing Thracian about him, and, in another place,³ that an Egyptian, whose name is not given, declared he was an Egyptian. And the fact that Orpheus was represented as wearing the *tiara* on his head shows that he was an Asiatic prince.⁴ *Tiara* is probably of Hebrew origin, and in the Scriptures it will be found to signify just such a crown as David⁵ took from the Ammonite king's head, עֶטְרָה, *'tura*, and placed on his own at one of the most

¹ Cicero, de Nat. Deor. lib. 1, § 38, ed. Davis.

² Phocian. lib. 19, c. 30.

³ In Eliacis, lib. 6, c. 20.

⁴ Philostratus, in Vita Apollonii, lib. 1, c. 25. Gronovius, in his Roma Subterranea, finds some very ancient medals on which he is represented with the *tiara*.

⁵ Psalm xii. 30.

from many intimations, must have been more remarkable than we have been accustomed to attribute to one whose character was so pre-eminent in other respects. This talent first brought him to the palace of Saul. From the Scriptures, David seems to have remained at court only as long as his music was needed to calm Saul's nerves and restore him to his "right mind,"—when he appeared no longer to desire David's presence. This use of David's skill in music is not so singular as some may suppose; for music as a remedy was known and used by many with success since the time of Saul. Pythagoras, 550 B.C., used to compose his spirits with the music of a harp;¹ and even madness was said to be cured by the harmony of verse in the time of Xenocrates, who practised it successfully himself, B.C. 406.² And, still later, Charles IX. was wont to have his sleep disturbed by nightly horrors, and singing-boys

celebrated battles during his reign with the nations beyond the Jordan.¹ The tradition of the Arabs is that stones and birds were dedicated to him,² but he could not reclaim the Arabs. So Orpheus made the rocks, woods, and animals follow him, but could not civilize the Thracians. Orpheus charmed Pluto, the king of the infernal regions; and thereby obtained his wife. David pleased Saul, whose name in Hebrew, when pointed differently, (though radically the same,) means king of the infernal regions, מלך שואל. and he too detained David's wife and afterward gave her to him. Other parallelisms may be found. See Hist. Account of David, 2 vols., London, 1759.

¹ "Pythagoras perturbationes animi lyra componebat." Seneca, de Ira, lib. iii. cap. 9.

² Alexander ab Alexandro, Gemal. lib. ii. cap. 17.

¹ Here I may be permitted to say this crown was *valued* at (not "weighed," as in the English translation) a talent of gold. The *weight*, according to Dr. Prideaux and Dr. Adam Clarke, would have been eighteen hundred ounces Troy, (one hundred and fifty pounds!) but "the *value* with the jewels" (see the text) would have been about £7000,—nearly \$35,000. The talent (according to Drs. Prideaux and Clarke) in gold, being twenty-two carats fine, was eighteen hundred times 78.1394s., (or, £3 18s. 1½d. sterling, or \$18.91 cts. .093 fraction, the pound sterling being rated at \$4.84,) equal to £7082, or, \$34039.67 cts., the value of the crown and jewels. Great as this seems, it is not comparable with the value of the diamonds in the crown of England at present in the Tower of London.

² Herbelotte, Biblioth. Orient.

were called into his room, who sang him to rest.¹ The spirit which seized upon Saul was certainly mysterious. His physicians felt incapable of driving it off by ordinary means, and therefore they recommended music. Josephus says that he became like a demoniac: the physicians advised him to get a man to "stand over his head" as he lay in bed, and play and sing to him.² And this probably explains the words, which in the original read, "David [was] going and returning from *above* Saul to feed his father's sheep at Bethlehem."³ These hills, therefore, often echoed to the wonderful music of David, the unassuming, unappreciated boy, but in the hidden purpose of God the future monarch of Israel. Yet what desertion, disgrace, agony, and exile he experienced before established upon the throne!

After leaving the village, we arrived at Rachel's tomb, in about half an hour's walk from the convent. It is simply an oblong building, with a dome at one end, and a broad arch opening near the other, but on the side. Entering this, we pass through a door into another arched part which is under the dome. There we met nine Jews reading and responding whilst they sat around a mass of plastered stone in the centre of the room, about nine feet high and four feet in diameter. The length of the building is fifty-four feet, by twenty-two for the width, and contains numerous Hebrew inscriptions.

The air is rather chilly;⁴ and we ride on and enter Jerusalem, and make preparations for a survey of the walls.

¹ So Thuanus, tom. iii. Buckley's edition, lib. lvii. sect. 19.

² Jos., Antiq. lib. vi. chap. 8, 2.

³ 1 Sam. xvii. 15.

⁴ 54° at thirty minutes past eleven.

CHAPTER XVII.

VISIT TO DEAD SEA—PLAIN OF JERICHO.

SOME days after our arrival, we determined on a visit to the Jordan. We were informed that two tribes were exhibiting their enmity by skirmishing, and that, if we intended to stay any length of time or visit the Dead Sea, we had better go prepared. A messenger was despatched to a sheik, who, with his men, was hired to accompany us to the Sea. He promised to be at the rendezvous, on the east of Mt. Olives, at nine o'clock the following morning, but refused to come within the city,—as is generally the case with the Arabs, who have, from various causes, a fear and a dislike for stone walls. This antipathy to settlement has existed among them from the time of Herodotus, if not from a period long before.¹ Pass-

¹ There is something singularly unchangeable in the habits of the Bedouins and of the class of Arabs called "Fellahin," who are the inhabitants of houses and in this respect principally distinguished from the Bedouin. It is generally supposed that abstinence from wine among the Arabs was first suggested by the rule of Mohammed; but a Greek historian in the fourth century says it was "a law amongst them neither to sow, plant, build houses, nor *drink wine*; and he who was discovered acting in violation of the law was sure to die for it." (Diod. Siculus, b. xix. cap. 6.) The description of them then would be equally correct in almost every particular now: they are the same in spirit now as they were when the angel foretold their history to Hagar nearly four thousand years earlier in their existence.

ing out of the gate of St. Stephen on the east of the city, we descend into the Valley of Jehoshaphat, and, at a distance of two hundred and fifty yards, reach the entrance of the tomb or church of the Virgin Mary. It is a small building, half buried in the valley. There are forty-seven steps, each of seven inches, descending to the floor of a room like the nave of a church, and an elevated recess on the right appears like the extension of a transept. The room is hung with lamps; and, at the utmost extremity of the nave, there is an ascent which is seen immediately after our descent. Here is the reputed tomb of the Virgin. Some priests were chanting, and, not discovering much to interest us, we soon ascended, and found Hanna outside enjoying his narghiléh.

Winding around the southern slope of Mt. Olives, we found the Arabs one by one coming out suddenly from rock, crevice, and corner, until the whole troop, true to their word, were assembled, with their brass-banded, long-barrelled, unwieldy guns and their swords in their sashes. The sheik was first to be seen; and the rest appeared so quickly as to suggest to my thoughts that just as quickly might our company be surprised by a band appearing from ambush against us. These are the wandering, half-gentlemanly, half-barbarous, good-natured Bedouins, who form a lazy compound of the strangest traits that ever economist, missionary, or traveller had to deal with. They are not the fierce, untamable Bedouins of the desert, but a class between them and the every-day inhabitant and tiller of the soil found in the hamlets and towns. The latter are seen everywhere, and at all times, and

are the respectable lazzaroni of Palestine. Their chief end of life is to live with the smallest imaginable exertion beyond what a changing, restless life requires. They occupy a position between the roving, untamed outlaws of Arabian society—the Bedouins of the desert—on the one hand, and the Turkish rulers of the land, whom we have described, on the other. Even these are divided into classes also, while they themselves are a class peculiar to the land. They are the residents of the villages, of the towns, of houses, but not of the country nor of tents. Though not the rulers of the land, save by sufferance, they nevertheless constitute the population, all other classes being the incidental, the minority of that mass of which they only may be called the body. Their position in the empire may be significantly pictured in their appearance when happiest,—their habits, their costume, their position, their ornaments and luxuries, being mixed, or, so to speak, in pieces, borrowed from all around. Living in a condition between the luxury and haughtiness of the highest and the lawlessness and rags of the lowest, they exhibit a perfect indifference to any thing in particular, with an equal amount of complacency in every thing that happens. The Arab of this class is never happier than when, lazily squatting upon his little donkey, he mingles in some wandering company as guide or companion, with an unwieldy matchlock across his lap, the thunder of which has scared no bird for many generations, and on trial may prove as harmless as his pipe, without which he never travels, and which, never formed of the fragile reed, but of some straight thick



ARAB ON DONKEY.

branch bored geometrically true, may stand the smoke and use of ten and sometimes eighteen years without renewal. Girt about the loins with his sash, which, when roused to exertion, he binds around him with a tightness regulated by the haste of the journey to be undertaken, and with a copious amount of cloth in the make of his garment in front, which almost universally forms the grand storehouse of an Oriental traveller, part Greek in the rest of his dress, part Arab, and part Bedouin, without two thoughts for the future on his face, and less in his heart, he moves because his donkey

moves, and complacently meditates, with his animal, on nothing.

The class under whose protection we are now traveling is yet another link between that we have just described and the actual Bedouin of the desert, that desert-savage whose character resembles most that of the tameless hyena, and who seldom or never comes into the more civilized portions of the country.

We have agreed to pay the sheik two hundred and fifty piastres for the benefit of his protection to the Jordan and the Dead Sea: thence we are to obtain other guides. The soil appears flinty and gray, and the rock of Mt. Olives is the soft yellow limestone so frequently found throughout the land. Just south of the mount is a road partly hewn in the rock, and evidently ancient. Here, doubtless, the Saviour trod in his journeys from Bethany to Jerusalem, as it is the old highway by the former place, which we passed on our left in twenty minutes after leaving the tomb of the Virgin. Bethany is a poor, straggling village, with a few time-worn stones marking the site of some ancient buildings. We shall visit it on our return. We pass into a long valley, at the head of which is the fountain Ain el Haud, (pronounced Hor by our Arabs,) the ancient EN SHEMESH, it is supposed, and also the "Fountain of the Apostles,"—where it is said the apostles often stopped to rest themselves on the way to Jericho. Not far off there appear to be small strata of coarse reddish clay, exhibiting but little sand under the microscope; and a short distance back the wady seemed to divide between a white soil on the

left and a red soil on the right. As usual, we have set our Arabs scouting around in search of plants and rocks; and one has brought me a sprig of wild thyme, precisely like that which we sometimes find in our gardens. At a quarter before twelve a singular rock-formation appears on the left, several hundred feet, much like huge waves, formed in the soft and chalky limestone of the hill-side, running parallel with the valley-bed, and containing flint of a brown color.

Now we overtake some flocks of sheep belonging to the Bedouins, several companies of which are in the valley; and they have not been far in advance of us for an hour or longer, during which time parts of their number have turned off into lateral valleys. It is very interesting to see how attached the sheep are to the shepherd, and how well his voice is known. This fact we have noticed throughout the land; and how often has the Scripture come to my mind, "My sheep know my voice!" for the sheep are never driven here, but always follow the shepherd, who speaks to them as a parent would to a child. Very frequently the flocks are mingled so that it would seem impossible to separate them; but at the springs, where this often occurs, the Bedouin shepherd has simply to utter a cry and walk off from the crowd, when he is immediately followed by that part which is his own. Some of his flock have strayed among others at a distance, and in their haste to follow oft-times run under a sheep of another flock, raising it quite off the ground, and sometimes leaping over the backs of others. They have long, flat ears, and regular

"Roman noses," if there ever was one. At ten minutes after twelve, we pass, on our left, the ruins of a building fifty paces long, with arches, massive and with every sign of an ancient construction, though it is simply called a ruined khan. For some time we have been passing over occasional fragments of a Roman road, generally nine feet wide; and not long since, after coming to unusual verdure on some hills, I picked up some interesting crystals of carbonate of lime, which appear to be doubly refractive; then an argillaceous specimen similar to slate; and farther on a piece of hornblende. The thermometer indicates 66° at twelve o'clock; and at that time we pass another wall, perhaps sixty feet in length, and a few feet in height, of the history of which no one seems to know any thing. How frequently is this the case in this land! How many ruins and walls which required months and years to erect now remain without a name or history! About two o'clock we obtain a view of the Dead Sea, and soon pass an arch-mouthed cavern, similar to those which are frequently met with. Looking eastward, there is a singular peak, which runs up prominently distinct from the whole range across the river Jordan, which, although we are very much above the valley, cannot be seen, and is only traceable by means of the growth near its banks. From that peak or point the whole land to Mt. Olives west must be plainly seen, and perhaps to Neby Samwil, and some distance up the Jordan. It is evidently the most prominent point in the range of Abarim. Its appearance is presented in the following view, in which we can also see the whole

country of the plain of Jericho, and the course of the Jordan, indicated, as we have already said, by the growth on its banks.



There is little doubt that if that highest knob is not the Nebo (the bud) or Pisgah (the point)¹ of Abarim, it is nevertheless the highest point of land in many miles. No mountain appears so high above the horizon as that; and hence, according to the rules of perspective, it must be higher than the point on which we stand. It is plainly visible from the Mt. of Olives. The road leads around the group of figures in the cut, where a slight view of the Dead Sea is had on the right. Over the head of the middle figure in the group may be seen Mt. Pisgah, the general top being

¹ Deut. xxxiv. 1.

called Nebo, and the range, which is somewhat more uniform than in the cut, is Abarim.

Our course is now eastward, and about four miles more of this gradual descent must bring us upon the plain of the Jordan. On our left the little stony water-course which has kept us company for an hour has gradually become a dark and broken ravine. The mountain-crags are wilder and the ravine deeper, and some of the bluffs drop down suddenly at right angles into deep and rocky rents, and high up on our right are overhanging ridges, to the flanks of which our little road clings, as if hewn out of its side, after the manner of the Alpine road at the Simplon Pass. The whole region here is desolate and strangely lonesome, offering fit haunts for robbers, of whom numbers might be concealed within pistol-shot of a caravan, such is the cavern-like recesses in the sides of the ravine over which we are now passing. I have thought that the word "fell"—in the sentence "fell¹ among thieves"—which occurs in the story of the good Samaritan (Luke x.) was most appropriately the word to be used in describing the sudden robbery which these haunts would permit. The whole parable is illustrative of just such assaults as have often happened in later times and were frequent before the times of the Sa-

¹ *περιελασεν*, caught as in a net, Hederico, Lex. Græc., "*ut in rete.*" A slight error occurs in the English version of this parable, wherein the word "man" is in italics, indicating the absence of the corresponding word in the Greek; whereas there are no variations from the accepted text, in which the word *ανθρωπος* occurs. This infelicity is met with in the Oxford and London type, and probably from this source it has been copied into the editions of the American Bible Society.

viour, and hence sufficiently familiar to have given occasion for the allusion in the parable. The habit of stripping travellers is a part of the Arab procedure at the present day; and in this they seem to follow a mere propensity of their thievish ancestors, for the Frank dresses are any thing but pleasant or allowable costume to an Arab. From the motley appearance of the dresses of some little Bedouin children north of the Lake of Tiberias, I have since thought that very probably the fragments of the stolen wardrobe of some unfortunate traveller had found their last resting-place upon the persons of these little urchins, after having been torn into the latest Bedouin fashion. In 1811, Burckhardt, in a letter to Dr. E. D. Clarke concerning his travels, speaks of being prevented from making further investigations; "for the rascals killed my camel, and a party of Arabs stripped me literally to the skin."¹ This will bring to mind the treatment to which a party of gentlemen, with a lady, were subjected north of this place, mentioned in a previous chapter. Such a course is by no means unusual; and a traveller who expects to diverge from the usual route had better furnish himself accordingly. The early attacks by robbers in these dark mountain-gorges are said to have given rise to the order of Knights Templars.² Though the more correct statement may be found in an English history of this order

¹ Life of E. D. Clarke, p. 592, 4, London.

² Wilkes's Hist. of the Order of the Temple, p. 9; and in Milman's Latin Christianity, p. 286, quoted by Stanley, p. 312, as in 1118, being one year too early. See Fuller, Hist. Holy War.

which records that, in "A.D. 1119, Hugh de Paganes and Godfrey¹ de St. Amor, with seven gentlemen, out of devotion, went to the Holy Land," and, on inquiry as to how their valor could best be exhibited, were informed that in the town of Zaff there resided many thieves, who used to rob the pilgrims that resorted to the Holy Sepulchre, and they resolved to make the passage more free by dispersing these robbers; "and for their encouragement" the king gave them lodgings in his palace, adjoining Solomon's Temple, whence they were called Knights Templars.² Where this Zaff was, I am unable to say, unless it is the same as Zif, which is twenty miles south of Jerusalem, and on a mountain-ridge now covered with ruins, indicating that the place has been inhabited since the conquest by the Mohammedans.³ It is, however, certain that the first works of this order were in defence of pilgrims from "thieves and robbers;" and, as far back as the twelfth century, so important were their services considered that they became exceedingly wealthy, having no less than sixteen thousand lordships in Europe,⁴ though not very many years before they entered Palestine only nine in number.

¹ Fuller spells "Paganis and Ganfred;" but since the name, as spelled above, is repeated, he is probably incorrect. Holy War, bk. ii. ch. 16

² Hugh Clark, Hist. of Knighthood, vol. ii. p. 53, London, 1784.

³ Dr. Robinson, Bibl. Res., vol. ii. p. 191, says Zif has the appearance of having been inhabited long after the Mohammedan conquest, but adds that from the time of Jerome to the present there is no trace of the name in history.

⁴ Dr. Heylin, Clark's Hist. of Knighthood, vol. ii. p. 55.

The little water-course by the side of which we have been passing decreases in depth very perceptibly at a part not far distant from where we leave the mountain-passes and enter upon the plain of the Jordan. It bears the name of Wady Kelt from the juncture of the Wady Fuwar, which comes down from the direction of MICHMASH, on the west, and the Wady Farah, (the mouse,) which comes from the southwest and meets Wady Fuwar at the point about three miles west of us, and eight miles north-east by east of Jerusalem.¹ This Wady Kelt of the Arabs is probably the valley of the brook CHERITH, which runs to the Jordan in an eastward course, opening the broadest chasm in the mountains for a great distance north or south. In its dark and caverned sides many have been concealed, from the time that the spies sent by Joshua "abode" in these mountains,² and Elijah "hid himself" by the brook Cherith and drank of its waters,³ to the present. Only two years since, a lady, lagging behind her party but a short distance, was suddenly surprised by two Bedouins lurking within a few feet of her in a cavern, who immediately attempted to lead her horse into their retreat. Notwithstanding her screams, she was not heard by her companions, and was rescued by a gentleman of the same party, who had fortunately remained behind and on whose approach the thieves immediately fled.⁴

Of more than seventy valleys over which we have

¹ Reckoning from the Casa Nuova.

² Josh. ii. 22.

³ 1 Kings xvii. 3.

⁴ Bonar's Land of Promise, p. 207.

passed, I can remember no one better adapted to the purposes of concealment than this valley of the Kelt on the way to Jericho. It is in full view of the green borders of the Jordan and of the surrounding plain. The valley flanks open widely from this spot toward the plain.

Here we may be permitted to stop a few minutes to examine into our reasons for the identification of Wady Kelt with the brook of Elijah, CHERITH. There is some variance of opinion, but it may be summed up very briefly and our position be ascertained. De Saulcy has no doubt of the identity, but expresses himself so summarily as to leave his readers in greater doubt than before.¹ Stanley refers to two other claimants to the honor of being the CHERITH,—one on the east of the Jordan, the other on the west,—and remarks that if “before,” in 1 Kings xviii. 3, retains its usual signification of “east,” the most probable locality of the Cherith is in the Wady Alias, now Wady Yabes, forty miles northeast of our present position, south of Mahanaim and opposite Bethshean, about eighteen miles east of the Jordan, and fifty miles north of Jericho.² But, if the word “before” can be taken in the sense of “towards,” then the choice may still be between the Wady Kelt and the Ain Fasaël, at some distance north of the Wady Kelt, (fifteen miles.)³ Bonar, adopting what Stanley calls the “usual signification” of the word “before,” locates it

¹ De Saulcy, vol. ii. ch. 1, p. 26. ² Irby and Mangles, p. 305; Schwarz, 51.

³ Stanley: Sinai and Palestine, London, 1856, p. 303, note.

east of the Jordan, and places much stress on the repetition of "before" as an additional evidence that it was east of the Jordan. The passage reads thus:—

And the word of the LORD came unto him, saying, Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. So he went, and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass, after a while, that the brook dried up, because there had been no rain in the land.²

Ahab had dishonored God by idolatry, and had done more to provoke the Lord God of Israel to anger than all his predecessors on the throne of Israel; and much of his sinning was done in Samaria, in a temple built to Baal. This is stated in the verses immediately preceding the passage just quoted. And Elijah is commissioned to let Ahab know that the punishment of famine was immediately to come upon the land; and as this announcement is in immediate connection with the statement of Ahab's provocation at Samaria, it is reasonable to suppose that the prophet was in that region at the time the word came to him "to turn eastward and hide himself by the brook Cherith that is *before* Jordan." The word "before" occurs in the original in a form almost precisely similar to the French "*en face*," being composed of two words,—the one, "*al*," signifying "upon," and the other, "*penè*," "face;" and in precisely this form it occurs one hundred and ten times in

¹ על-פני.

² 1 Kings xvii. 2-8.

the Old Testament. In a great number of cases it is translated correctly "upon the face," as in the second verse of the first chapter of Genesis,—“upon the face” of the waters. This is the literal meaning. In this sense it occurs in a majority of the one hundred and ten times. Again, it is translated “toward,” as in Gen. xviii., when the angel, on parting from Abraham, looked toward Sodom, (16th v.,) and in Gen. xix. 19,—“toward Sodom and Gomorrah, and toward all the land of the plain,”—in which cases it could not signify eastward of those places. But, more definitely, in Levit. xiv. 7 it is translated “into,” where a bird was let loose (*al penè*) into the field. Again, in Levit. xvi. 14, it is said, sprinkle it with his finger “upon” the mercy-seat eastward; where the Hebrew words are translated “upon,” and the direction “eastward” accompanies them, showing that the words translated “upon” do not determine the direction; hence the direction itself is given. Let me refer to Josh. xv. 8. Speaking of the border of Judah, near Jerusalem, the passage reads, “it went up to the top of the mount that lieth ‘before’ [al penè] the valley of Hinnom westward;” here, “before” signifies to the westward. Again, Josh. xviii. 14: of the border of Benjamin it is said that it “ran southward from the hill that lieth ‘before’ Beth-horon southward:” here “before” signifies to the southward. Two verses after, a mountain is spoken of that lay “before” the valley of the son of Hinnom, and “which is in the valley of the giants on the north,”—where “before” may mean north. Therefore, while the

words may and do sometimes signify eastward, "toward the sunrising," (Numb. xxi. 11,) this may be only because the object described as "before" was in the east, as in the case of the "high place" of an idol on the hill that is "before" Jerusalem builded by Solomon, (1 Kings xi. 7,) and not because the words in themselves signified eastward.

What is the meaning, therefore, in the passage referring to Elijah? The most appropriate meaning is "upon," or "in full view of," whether that view be had from east, south, west, or north. This is the meaning in Deut. xxxii. 49, "Get thee into this mount Abarim, unto mount Nebo, which is in the land of Moab, that is 'over against' Jericho;¹ and behold the land of Canaan;" and again, the same words are admirably translated "in sight of," Numb. iii. 4,— "in sight of Aaron." In the sixty-eight passages² in which this word "before" occurs, the most *unusual* signification would be that which would render "before Jordan" on the east of the river. "Get thee hence, and turn thee eastward, and hide thyself by the brook CHERITH that is before [meaning upon, in sight of] the Jordan." So he went and dwelt by the brook CHERITH that is before (upon) the Jordan.

Dr. Bonar asks what idea is conveyed in the phrase "before the Nile." We answer, the same idea that would be conveyed should he say that "Richmond is upon the

¹ When it might very properly be translated "before;" for it was in "the face," or meeting of the Jordan, and "before" they crossed on entering the land.

² That is, sixty-eight before that in the passage under consideration.

Thames," or that "Philadelphia is upon or in sight of the Delaware." No objection can be had to this understanding of the phrase on the ground that such a distinction was unnecessary, all the brooks being upon the Jordan; for no prophet roamed over a larger compass of land than Elijah. In this chapter we read of his obedience to an order which sent him from CHERITH to Zarephath, on the sea-coast, more than one hundred and ten miles air-line north of Wady Kelt, where the valleys and brooks turned toward the Mediterranean. There the brooks were "*before*" the Mediterranean. The next order sends him to Horeb, two hundred and thirty miles south of Wady Kelt, where the brooks are "*before*" the Red Sea; and again, in the same chapter,¹ we read that he is sent to the wilderness of Damascus, about three hundred and thirty-five miles northeast of his last resting-place, and where the brooks find their way into the lakes east of Damascus. In a country, therefore, where we find that some of the brooks and valleys run into and look upon the Lake of Merom, north of Tiberias, and others into the Lake of Tiberias itself, and others again belong to the Dead Sea or to the Mediterranean, we can see nothing superfluous in designating the brook CHERITH as belonging to the Jordan. The word Cherith signifies "separation," or "division;" and this name is applicable to the deep cuts made in these hills by the torrent Kelt, which has united the numerous water-courses northeast of Jerusalem, and

¹ 1 Kings xix. 8.

has come down cutting its way through to the Jordan. And thus I am disposed to understand the word of the Lord to his servant after he had aroused Ahab's anger by the announcement of the coming drought:—"Get thee away from Ahab by turning eastward, and hide yourself amid the ravines and caverns of the brook CHERITH which is upon the Jordan."

CHAPTER XVIII.

ON THE PLAIN OF JERICO.

HERE on the plain around Jericho were associations which were pleasant to the prophet, not only in its past history, but in its present inhabitants. When, with Elisha, he went on that mysterious walk from GILGAL to BETHEL, on the way to the Jordan, when "*the Lord would take up Elijah into heaven by a whirlwind,*"¹ that part of the Jordan just in front of us, as we look down upon its banks in the last view, p. 380, was the place chosen, where by a miraculous power he divided its waters, and, with Elisha alone, passed over and then disappeared from before his eyes in the ridge of mountains just beyond the river east of us. Besides, here dwelt the sons of the prophets at a period after the date of Elijah's concealment in these gorges; and when, still later, he took that strange journey across the river to his chariot of fire, fifty of them, who resided at Jericho, "went and stood to view afar off"² a scene of which they had some premonitions.³ As to the concealment of Elijah in a valley so near to his friends and those who honored him, the fact that his own friends were ignorant of his presence in the region would more effectually have

¹ 2 Kings ii. 1.² 2 Kings ii. 7.³ 2 Kings ii. 5.

caused Ahab's messengers to despair of finding him than would concealment in the caverns.¹

Some have supposed that the Wady Kelt, was a constant stream, and would not answer the description of the passage, "for the brook dried up." But it must be remembered that the context intimates it would be a brook that would not dry up easily until some time after "*there had been no rain in the land;*" and such indeed is the character of the stream. So, then, of the three "claimants for the honor of Cherith," the one east of Jordan has no determinate claims, either as based upon the idea conveyed by the word "before" or that of "eastward,"² as the latter would signify simply a gene-

¹ According to Obadiah's account, Ahab sent abroad for Elijah and made the kingdoms and nations swear they had not met with him. 1 Kings xviii. 10.

² The words used for direction are definitely and beautifully expressed in the Hebrew. The four cardinal compass-points are all expressed in order in 1 Chron. ix. 24: מִזְרָח, (misrah,) east; יָמָּה, (yammah,) west; צָפוֹנָה, (tzaphonah,) north; נֶגְבָּה, (négbah,) south. These are the definite directions, and had in Palestine what might have been called provincial descriptions, i.e. partly peculiar to the situation of the country itself. "Misrah," east, because the word signified "from the rising,"—namely, of the sun. "Yammah," "seaward;" hence, west, toward the Mediterranean. "Tzaphonah," "obscurity," north; I suppose in allusion to the geographical obscurity in which the north was involved, though it may have reference to the fact of the declination of the sun, or its presence in the southern celestial hemisphere, leaving the north in darkness. "Negbah," "dry," as when "parched;" hence south. (Accordingly, the Chaldee "to dry" one's hands with a towel, in the Talmud, has this form.) These were the words used to denote the primary and definite points, and had reference to some characteristic in the direction spoken of. But not so definite were the terms "eastward," "westward," "southward," "northward." "Eastward," קֶדְמָה, (kèdhmah,) is used, for instance, in 1 Kings vii. 39, evidently in the sense of southeast. "*He set the sea on the right side of the house EASTWARD over against the south,*" i.e. an eastward that allowed a modification southward. In Numbers xxxiv. 3, "*The outmost coast of the salt sea EASTWARD;*"

ral direction, and not due east, which is the supposed direction of the Wady Alias from the position occupied by the prophet at the time he was commanded to depart for Cherith.¹ The second claimant is the Wady Fasaël, fifteen miles north of us, and running east to the Jordan. The only reason given for its claim is that it contains a "living fountain." This wady is described as steep and rocky, and scorching winds from the plain of the Jordan sweep up the valley as from a fire. Van de Velde, who travelled here, remarks that his guides as well as himself thought they "should die while in this gigantic furnace,"² till they came to a fountain of living water, which keeps the leaves of the trees only in the immediate vicinity green, while every thing around is consumed by drought and heat." This spring is the Ain

so in verse 15: "The two tribes and the half-tribe have received their inheritance on this side Jordan (near) Jericho *eastward*," which makes the direction by no means due east, as parts of their tribes were both northeast and southeast of Jordan and Jericho; but their general direction from Jordan and Jericho was eastward, and their actual position in the east: hence the addition of the sentence "toward the sun-rising," a modification of the term "east." In all the instances wherein these terms are used without ambiguity, "east," "west," &c. seem to give the actual position definitely; while eastward, westward, &c., in the original, appear to indicate only an indefinite and general direction. Thus, on examination it will be found that the term used in the passage directing Elijah is, "Turn thee eastward," (kèdmàh,) signifying the general direction which Elijah was to take, not necessarily defining the position of the brook Cherith as due east. Southeast would have answered the requirements of eastward; and this was the direction of the brook from his locality at the time of the command.

¹ This is the view of the Rabbi Swartz, in his "Palestine;" but against this authority is that of Josephus, who says the prophet went into the southern parts. Wady Alias is east,—perhaps northeast. Antiq., bk. viii. 12, 2.

² Van de Velde, vol. ii. p. 309.

Fasaël. The choice of such a valley, in the time of the exceeding drought which came upon that land wherein Elijah was directed to find Cherith, would not have been consistent with that consideration with which the Lord seemed to provide for his prophet wherever he went, and which is most beautifully suggested in a previous passage of his history.¹ The very fact which seems to be urged in its favor—that there are living waters there—would be rather against than in favor of its claims; since “the brook dried up,” while the living waters did not; for Ahab at this very season directs his steward to go out to “all fountains of water and all brooks”² and get grass,—from which it is fair to infer that there were some still flowing, especially the living waters. But this description of living waters in this valley, in the shape of a fountain, (ain,) operates against its claims still further in the kind of waters, for the CHERITH must have no fountain, (ain,) but a brook, (nàhàl,) and it must *not* be “living water,” but become dry when the exceeding drought dries up the waters of the land.

What, then, are the claims and the character of the wild glen through which we are passing to the Jordan? In all respects—its *position*, its arch-mouthed *caverns* which we frequently pass, its busy *torrent* and its deep *channel through the mountain-cliffs*, its *full view* looking so boldly upon the face of Jordan plain, and frequently upon the sea, and, lastly, its very name, *Kerit*, in the language of the prophet becoming

¹ 1 Kings xix. 5, 7.

² 1 Kings xviii. 5.

(by an allowable change of R into L') the Kelt of the Arabs,—each of these significations may be shown to be an illustration of as many words of the original.

Its position, "eastward" of the prophet's probable locality,—its "hiding-places," (from the anger of Ahab,)—its "brook," (nahal, not ain,) which might dry in the absence of the rain,—its "Cherith," or "division" of these deep mountain-bluffs,—its "before," or "upon," in "full view of, the Jordan,"—and its name, so like the ancient type, but modified into the euphony of Kelt,—all answer to the Scripture description. We desired for this little brook these hallowed associations; but we would not have them if they had to be dragged in. We would have them consecrate the place to thoughts which should flow into our mind, in reference to its wild cliffs, as freely as the breezes which so refreshingly come up from the Jordan to meet us. And though we may not have made the identity certain, yet the probabilities are so numerous, and, on

¹ The changes of Kappa into Koph and Resh into Lam do occur, and are fully explained in Gesenius's Heb. Lex., under these letters: moreover, the natural habits of indolence, either induced by climate or pursuits, frequently modify the language of a people. The refinement of the Greek suggested a change of the rough "Padan-Aram" into the musical term "Mesopotamia;" the ancient Roman tongue is by their indolent descendants softened into the Italian, and the modern Roman-Italian is still softer, as appears among the more effeminate Venetians; while the English "Leghorn" is, in the Italian, "Livorno," and the beautiful Florence in our tongue is still more beautifully "Firenza;" the guttural Aachen goes south to become more refined into Aix-la-Chapelle, and the difficult Köln comes forth from a French school as Cologne: even the lazy Otaheitans labor over the English word "cook" till it becomes "too too." Upon the same basis of change the ancient guttural and Hebrew "KHERITH," written CHERITH, may have been made "Kelt by the modern Arabs;" for these euphonic changes form the bases of what are sometimes called *grammatical* changes.

the whole, so forcible, that we let our doubts disappear, while our thoughts settle upon the prophet himself. Away back through the mist of twenty-seven hundred years, I see a form clad in a strangely rough garment of the coarsest camel's-hair, so that the inhabitants call him a "hairy man," (1 Kings i. 8,) with a dark girdle of leather, blackened with age and use, and bound tightly around his waist, for he has come from a tiresome journey, and perhaps down the Valley of the Jordan, to escape the vigilance of the parasites upon the favor of Ahab the king. Elijah has incurred the king's hatred, and Ahab may track him if he pass through the populous districts of Samaria. With the majesty of one whose purpose was hidden in God's command, he scales the heights and reaches a cavern, perhaps like the one which we have just seen, whose mouth seems only twenty or thirty feet from the brook. And now, having fled from the wrath of Ahab, he hides himself in a house unformed by human strength, an emblem of the everlasting rock of God's friendship. There he abode under the shadow of the Almighty; and the same omnipotent power that made the fish of the sea bring tribute to Cæsar made the birds of the air bring tribute to one who was greater than Cæsar.¹

¹ A very little careful study of the Hebrew term signifying "*raven*" will put the scholar in a proper position for examination of the word in the history of Elijah. The word raven, *erèb*, עֶרֶב, in the singular and plural, occurs ten times; six times with the particles: "and," in (Isa. xxxiv. 11;) "the," in (Gen. viii. 7,) (first occurrence;) (black) "as" (the raven,) (Cant. v. 11;) "for," (Job xxxviii. 41;) and "the" twice in the chapter before us. (1 Kings xvii. 4, 6.) *Erèb* signified "evening," and hence darkness and blackness, whence the crow or raven (the same bird) obtained its

I confess, the majesty of Elijah's words produce in me a greater sense of the mysterious than the miracles that

appellation of *erèb*, namely, "bird of the night-color." In this exact form it occurs nowhere else. In the passages in Ezekiel where something of the same form is said to appear, and is translated "occupiers," (Ezek. xxvii. 27,) the usual term is entirely different, *רֹכֵל*, (*rokèl*,) and *סֹבֵר*, (*sobèr*,) signifying nothing in common with the *orèb*, save that these were "wanderers," or "travelling merchants." But there is one of the above-cited texts which agrees with the character of the ravens of Cherith and seems to throw light upon the word. It is in Prov. xxx. 17, where they are called "*ravens of the valley*," in the original, "ravens of the brook," and in the Hebrew words *עֲרֵבֵי-נָחַל*, (*ôrèbè nàhàl*,) which is precisely the character given them in the text,—namely, "ravens of the brook Cherith." I think, therefore, that the attempt to show that they might have been *merchants* or *Arabs* is altogether unnatural, and more difficult than to submit at once to the plain understanding and acknowledge the aid of the ravens in the preservation of Elijah. Some stress has been put upon a passage in Ezek. xxvii. 27, in an attempt to show that the *oreb* may signify "merchants;" and the fair value of this view may be found thus:—"Raven" has been the only understanding of the word "*oreb*" for about two thousand years, from the time Moses used it in Gen. viii. 7, to the time of Ezekiel,—supposing Genesis to have been written soon after the departure of the Israelites from Egypt, (1491 B.C.) No one ever thought that Prov. xxx. 17 was to be translated "the Arabs or the merchants of the valley shall pick out his eye, and the young eagles shall eat it," nor that in Gen. viii. 7 it should be understood "that Noah sent forth from the window of the ark an Arab or a merchant, who went to and fro until the waters were dried up from off the earth;" and yet, when the word occurs in the poetical figures of Ezekiel, its different signification, and in a different composition, is to be carried back from the imagery of Ezekiel to the historical prose of the times of Elijah, several hundred years before the time of Ezekiel, and over the intervening definite signification occurring in Proverbs, where the word is allowed to be understood as ravens! This alone would certainly be an objection, and peculiarly so in the Hebrew. And then, when we find, on examination, that the word in Ezek. xxvii. 27 is so intimately connected with the following word that it *cannot be translated without that word*, it materially modifies any similarity which might have been previously supposed to exist between it and the word found in the passage concerning Elijah. The two words are translated in our English Bible, verse 27, "*and the occupiers of thy merchandise*," expressed in two words in the Hebrew,—*עֲדֹרֵב מְאֵרָבֶה*; where the *ôrèb* appears very plainly with *œ*,—being the conjunction "and,"—leaving *orebe*, the last syllable of which positively binds it to the following word in what is called a "construct

attended his life. See him in the presence of Ahab, near Jezreel, while the king is enjoying the field of

state" or ending. As soon, therefore, might one attempt to determine from the phrase "lion of Judah," or "lion of Great Britain," what the natural history of a lion was, or to alter all previous idea of the apple from a study of "pomme" in the constructive French name of potato,—"*pomme de terre*,"—as to determine from the phrase in Ezekiel what the oreb was in the time of Elijah. The signification of the ancient "oreb" *may* cast its impress upon the "orebe" of *after*-times and somewhat determine it, but the reverse cannot be expected when the ancient meaning was settled. Thus Tyre, the Venice of Syria, planted upon the sea of the West in perfect beauty, is warned of the times when its gorgeous sun of luxury shall set forever. The poetical imagery is beautiful. Speaking of Syria and Damascus, Judah and the land of Israel, their merchants are called "*wandering merchants*,"—the men who travel,—intimating "land merchants" rather than merchants of the marine trade. When, however, the great sea, under the title of "the great waters," is spoken of, and the costly and luxurious produce of the West is meant, the term "*maerabeh*" (merchandise) is used, and this repeatedly; and it *may have* reference to the places from which the goods were brought, or for which they were particularly intended, namely, from or for the "land of the evening,"—the West, and thus having the direction implied in the term. But, while this may possibly be the basis-idea of the term, it is more probably a different word, and not a noun at all, but the plural participle of a verb, and one which signifies to "trade by giving a surety" or pledge, in place of payment to those who thus "*traded in the merchandise*" of foreign lands. To complete the view of this "opposition to the raven," it may be added that one more term found in Neh. iv. 7 (1st verse in the Hebrew) reads the *Aráblm*,—translated Arabians: it evidently signifies a nation, for it is in strictly a list of nations. But this occurs more than one hundred years later than Ezekiel, and, besides, is again a different word, being rather *Arb* than *Oreb*. I am aware that the Septuagint translators are on the side of the "raven" interpretation, and translate it by the Greek for raven; but the argument from the Hebrew is sufficient, without the aid of the Septuagint. The idea that there was a town Arabo or Oreb by name, and that the people were called Orebim from that place, has no geographical authority, and was probably first suggested by a Rabbi Juda, as quoted by Bochart, (*Hiero-zoicon*,) vol. ii. p. 806, who shows the improbability of any such origin. In conclusion, there can be no doubt of the intent of the writer to express the idea of ravens just as translated; and we are driven back to this ground by every natural and grammatical impression and construction whatever. And, indeed, to us it would appear more difficult to conceive that an Arab or a merchant was intended by the use of the word, than it would be to account for the Divine preservation of Elijah through the agency of ravens themselves.

Naboth, (1 Kings xxi. 19-20.) That roughly-clad form, in its loneliness and weakness, hides beneath it the lion-heart of Elijah. Silently he appears in the garden of the murdered Naboth, like a mysterious cloud, dark with awful warnings. His words are few, and therefore the more God-like, and the effect like the crushing peal of thunder after the first bright line of lightning. And he who had sent into every "nation and kingdom" in his vengeance to find the single-handed prophet is at last "found of the prophet himself," and, in his terror, Ahab exclaims, "*Hast thou found me, O mine enemy?*" With what unflinching majesty of courage Elijah answers, "I HAVE found thee, because thou hast sold thyself to work evil in the sight of the LORD;" and then follows that cataract of terrors poured upon Ahab, both as respects his love for royalty and his affection for Jezebel, until the sinning, humbled monarch himself changes the scene. Next is presented a dark and silent chamber in the palace, where all purple and crimson has been exchanged for sackcloth and sadness, and where lies the former rebel tyrant fasting and in silence. Now leave him in that sad chamber, and look out once more upon that dark cloud: one little ray of light has fringed it with hope and with mercy, and the prophet bears a word of comfort for even the repentant Ahab.

The majesty of all this scene, as the effect of the unbounded truth of God in the hands of so feeble an instrument as the prophet, exhibits as much more of the

Divinity than other scenes, as power over a demoniacal purpose is more wonderful than power over mere unre-sisting matter.

Passing down the steep descent from the Wady Kelt to the plain, we find a ruined castle situated on our right. It has the appearance in itself of former strength, and commands the entrance to this, the main access to Jerusalem. It is very probably the mixed-architectural remains of the castle Herod built over Jericho, and which he called after his mother, Cypros.¹ Alterations and addition have evidently been made since his time, and the castle appears to be one to which reference is made in two old records,—one, wherein four wandering knights, in 1395, speak of a place in this vicinity as the “Red Tower;”² and again, perhaps more definitely, in the year 1483, when a traveller, said to be ascending the cliffs from Jericho, meets with ruins near the heights, which he thinks once formed the tower of Adammim, that is, the ascent of the “Red ones,” from the sanguinary contests here between robbers and travellers. To protect the latter, the castle was, as we may suppose, rebuilt either on the ancient foundation, or with perhaps the foundation-stones of the old fortress of Herod the Great. The whole region, from the castle to Bethany, was called the desert of Adammim. The castle seems to have been named, in the year 1483,³ the

¹ *Antiq.*, xvi. 5, 2.

² *Journey from Metz to Jerusalem*, in 1395, by four Knights, in *L'Austrasie*, published in Metz, vol. iii., 1838. De Sauley, vol. ii. p. 20.

³ *Fabri Evagatorium*, &c., vol. ii. p. 78: quoted by Bonar in his “*Land of Promise*,” p. 306.

castle *Rotback*, or river of blood, and is very probably the same as the Red Tower spoken of above, and the *Kakon* of the present Arabs,—a name given also to ruins below the castle and still nearer the plain. This old gray-and-black ruined castle, what scenes of terror have its turrets and its ruins been witness to since the time of its origin! The castle was built as a kind of toll-gate where tribute was paid to the authority of Herod the Great, whose fondness of show exhibited itself by erecting palaces and fortresses between this castle and the Jericho of his time, as well as north of the city as far as Fāsàèl. These buildings he named after his friends. Such was the constant uneasiness, the cunning and cruelty, of Herod, that it is more than probable these castles and palaces were erected really with a view to his own advantage in time of rebellion, though called after the names of relatives and friends.¹ From the appearance of the grasses, and the hardness and nature of the stones, as seen when we passed the ruins, this old castle bids fair to remain many years unaltered. There are to be found immediately around the walls, and among ruins near them, rude mosaics. The fragments once composing them are several inches square, and apparently set in a lime cement, such as was used in those of a neater form and size found at Rome, and intended for walks as well as for rude ornamental or reticulated walls. The appearance of these fragments may be understood by the following sketch of a piece of the wall, just as it appeared by the roadside.

¹ Joseph. Antiq. xvi. 5, 2; Wars, i. 24, 1, 9.



RUDE MOSAIC.

On descending into the plain, we passed a high, circular mound, ten to fifteen feet high; and two smaller ones were not far off. There are mounds somewhat similar to them in the distance; and those near the mouth of the Wady Kelt are covered, to some extent, with ruins. The guides speak of them as natural tumuli; but their perfect form and singularly isolated position would make us quite willing to undertake an excavation. This plain of the Jordan has been associated with more historical interest than we would at first suppose; and something might be elicited from an examination of these mounds which would repay the trouble. The course generally pursued after descending is immediately across the Kelt and to the "Fountain of Elisha," and it was the direction adopted by our guide; but afterward we found that altogether a preferable point of our first visit would have been the modern Jericho,—the Eriha of the Arabs. This is the point, therefore, after crossing the Wady Kelt at the base of the mountains, toward which we intend to direct our course.

CHAPTER XIX.

BROOK KELT—JERICHO—THE BANKS OF THE JORDAN.

FOR the greater part of the year, unless there is unusual drought, the little brook Kelt sends forth its waters into the plain, and directly east to the Jordan. It is an irregular stream, sometimes increasing to quite a rivulet, being from twenty to thirty feet in breadth. This is its greatest width, which it attains only after recent and heavy rains. It then rapidly decreases to its width in winter of not more than ten to fifteen feet, and an average depth of one and a half, possibly two, feet. In the summer it is usually dry.¹

And now, having descended upon the plain and crossed to the north bank of the brook, we gallop freely along the bank to Eriha. The soil is sufficiently hard for our horses' feet, and, notwithstanding the fatigue of a rocky and tedious journey from Jerusalem across the wilderness, all seem, without exception, to enjoy the glorious plain, the verdure and forests of

¹ Dr. Stuart, of Leghorn, says, "Swollen with the recent rains, it was here a stream of twenty feet in breadth; and the water, which flowed with great impetuosity, reached to our saddle-girths, so that we were obliged to sit with our legs across the horses' necks to get over without wetting."—P. 371. This was on the 10th of March, 1854; but it was probably unusually swollen even for that time of the year.

which are quite sufficient to add an unwonted vigor and freshness to the scenery, and to our spirits also.¹ The modern Jericho is nearly two miles east from the foot of the mountains; and the level plain permits rapid riding to the village. Having agreed with our Arabs to spend our time while on the Jordan as inhabitants in Jericho itself, we have no tents to pitch, and do not even examine into our quarters, but defer all inquiries until night. We, however, make an introduction of ourselves so far as to picket our horses for some examination about the place. If I had not so frequently spoken about the odd and uncomfortable villages into which we have been thrust heretofore, I might more particularly describe Eriha. All the houses are of one story; and those of rocky material are built out of the fragments of ancient ruins, perhaps of ancient Jericho itself. On their tops are bushes and fagots and mud, to keep out the rain. The different parts of the village are separated by thorn-bushes piled up in the style of a wall, or long heaps fastened together with sticks thrust into the ground. In front of the doors, or more properly *holes*

¹ There is a distinction between "wilderness" and "desert." A wilderness in the Scriptures is described by the word *midhbâr*, מִדְבָּר, which has for its basis the idea of pasture, or of land which could be used for pasturing flocks, though rugged and destitute of trees. A desert was a region of devastation utterly unfit to sustain life, and is called *yishëmôn*, יִשְׁמֹן, having a root signifying to devastate. This is the word described as a "dry land" in Ps. lxxviii. 6, though in the seventh verse translated "wilderness." In Ps. lxxviii. 40, both words occur, very properly distinguished: so in Ps. cvi. 14. The country generally above referred to is called wilderness. Josh. xvi. 1.

of entrance and exit, are little sheds of brush, sustained by poles and surrounded by mud embankments: they are intended to serve as verandahs, where some volunteer vines drop down as trellis-work, being, of course, as much like the thing intended as could be expected in "things opposite." But we shall become better acquainted with the place hereafter. Adjoining the village is the so-called Castle of Jericho, a rock-built tower of about thirty feet square, two stories, but broken in at the top, and used as a stable and garrison for a few Turkish soldiers. This roofless old tower, which has remained in its solitary position so many years, with the moss-weeds of its mourning blackened more and more every day by the fires of its dingy occupants, deserves a better location and a more honorable title. It was probably erected during the early years of the Crusades,—perhaps about A.D. 1150,¹—when this plain was replanted and its former beauty and fruitfulness in some measure restored. When first mentioned, A.D. 1211, by Willebrand of Oldenberg, it was called by him "a small castle, having walls already decayed, and inhabited by Saracens;"² but he seems to take scarcely any notice of the village, and speaks as though all Jericho then consisted of the castle. Four piastres will gain you an easy entrance; and, after ascending a very "critical" pair of stairs, you will, from a kind of gallery running

¹ Robinson, *Bibl. Res.*, vol. ii. p. 295, thinks it probable that it was built about A.D. 1138, and gives reasons.

² Willebr. ab. Oldenb. in *L. Allatii Symmiksa*, p. 151, quoted by Robinson, reference same as in former note.

round the inside, obtain a view of one of the most interesting plains and series of localities to be found in Palestine. First, then, look around and get the size of this plain of Jericho, upon which the scenes we would describe occurred. East of us about six and a half miles, are the banks of the Jordan, slightly bending in toward the west for a short distance, and then for a much longer distance toward the east. The valley and plain (see map) seem closed up on the north by the Jordan sweeping round again to the west, to meet a low range of hills shooting out from the mountains on the left toward the east, and the limits appear to be somewhat beyond that wady, called El Aujeh, which is at least seven miles to the north. Then, approaching in a curved line on its western boundary, the plain spreads out to the mountains, two miles off on our left, at the Wady Kelt. Thence, receding from us slightly, it passes southward about four and a half miles to a latitude of the marsh-grounds, and from that point the southern limit may be said to cross in a straight line east to the Jordan, which itself makes here a detour toward the east for at least two miles, and then, sweeping in a circle northwestward, it connects with our first point of observation. This plain, more extensive than an observer might suppose from this position, covers very nearly seventy square miles.¹ It includes some

¹ I afterward made a calculation of the whole area of this plain, and the offsets, as far as several miles' ride on horseback would permit; and, after various inquiries and examinations, the result arrived at was 78.3 square miles.

rolling ground, and some small places a little worn and ridged, or galled, to use a farmer's phrase. Now, excluding some marsh-land immediately south of us and on the Dead Sea, a few stubborn crevices in the soil, the rocky track of the Wady Kelt, which nearly bisects the plain, and perhaps a little side of the ridge of the Esh el Ghûrab on the north, and there will remain at the lowest estimate sixty square miles: perhaps we might say that ten miles might still be deducted as unproductive, either because its situation precludes irrigation, or from the necessity of using the ground itself in the machinery and line of the canals and aqueducts for a proper distribution of water. Thus it appears that we have fairly fifty square miles of soil, none of which could present any obstacle to a single hill-side plough, and any acre of which, in the hands of a good farmer, with a double plough, could be levelled into admirable planting-order in one season.

I brought my microscope with me from Jerusalem, and used it on a walk from Bethany to the plain of Jericho, obtaining more immediate and varied observation of the changes in the soil than by preserving samples. From this examination, and by qualitative analyses afterward made, I am inclined to think that, while from Mt. Olives to the plain of Jericho four distinct varieties of soil appear, there is no variation on the plain of any practical importance to the farmer, especially in the fifty miles just referred to. In some places the soil looks darker, and in others yellow and light; but on examination the difference

seems attributable only to the deposition of vegetable matter, from a series of growths induced by better irrigation at some spots than at others. Any other variations would be outside of the fifty miles of the area calculated in the above observation. The general quality of this soil presents lime as a carbonate, some degree of organic matter, and decided traces of silica and alumina, the strong argillaceous odor of which is quite perceptible, and seems to impart a similar exhalation to some of the dried plants, of which we shall speak hereafter. Here, then, are the principal ingredients and circumstances requisite to exhibit the capabilities of this plain. The silicious and alkaline elements are sufficient to suggest its adaptation to the culture of various grains and to some vegetable plants, if we could obtain a somewhat different composition and more moisture. How shall this be obtained? The rapid fall of the Jordan, which at the same time bends into the plain about three miles westward, and at a convenient distance north, suggests an answer in supplying a flood of irrigation, affording also important salts not found in the soil. If the Jordan should be led off at the Wady Faria, a point thirteen and a half miles north of where we now stand, and brought on a level as far as this Castle of Eriha, it would be nearly one hundred feet above the plain, or about sixty feet above our heads. The gentle descent of the plain would give a current through canals quite sufficient for all the purposes of irrigation.¹

¹ These calculations are made thus:—Lieutenant Lynch gives (Official Re-

What a field for grain-produce would this plain of Jericho afford to some enterprising farmers of our own land who labor over soils not yielding ten bushels of wheat to the acre! Let us for a minute suppose on allowable bases what might be the value of the produce of this fifty square miles for one season. As each mile contains six hundred and forty acres, we shall have thirty-two thousand acres of land, the finest for wheat, barley, oats, and other similar grains; and, through the irrigation from the Jordan as proposed, the dissemination of alluvial deposits and salts proved to exist in the Jordan waters¹ would result and vegetables and other plants never before gathered in this region might be introduced. Still further: we know that no planter or farmer in England or America would expect from a good farm any less than twenty-five bushels of wheat to the acre; and the average in some places is much higher. This is a low average for such land as this plain appears to consist of; and yet at this rate it would yield eight hundred thousand bushels of wheat each season, besides the after-growths, which

port, p. 28) the barometrical level below the Mediterranean Sea, at Mukutta (ford) Damieh at the mouth of Wady Faria, as 1096.88. He gives the barometrical level of the Dead Sea below the Mediterranean at 1234.58. The difference is 137.70 ft. The distance of the two points is about nineteen English miles, which would give 7.2 feet to the mile. Subtract the distance (five miles and a half) of Eriha north of the sea from this, and we shall have thirteen miles and a half at 7.2 feet. Five miles would be 97.20 feet fall from W. Faria to Eriha. I have taken the barometrical level of the sea rather than 1316.7 obtained by instruments, because the previous level was obtained by barometer, and I therefore arrive at a more uniform result.

¹ See analysis in Lynch's Official Report.

are generally made without injury to the crop. Wheat commands a price seldom if ever lower than sixty cents a bushel, while it often rises in price to one dollar, and not unfrequently to two dollars at some seasons and under certain circumstances. At the lowest rate, this would therefore give a value of four hundred and eighty thousand dollars for a wheat-crop alone. Much as this may seem, it cannot be far from the true result, if the boundaries I have chosen are allowed; and they seem both natural and practicable to any one riding over this region. And when, in addition, it is remembered that scientific research has shown that one pound of wheat contains as much nourishment as four pounds of potatoes, and, taking the result of actual measurement in England as a standard, that one acre produces sixteen hundred and eighty pounds of wheat, or twenty thousand one hundred and sixty pounds of potatoes, we can easily conclude what amount of population this plain alone might be made to sustain.

We are viewing the whole plain from the castle, which is a few yards north of the stream of the Wady Kelt; and the first direction in the order of its historical interests will be eastward and across the Jordan. The high lands of the mountains of Moab appear about four miles beyond the stream in an almost uniform chain running north and south. Looking at a point on the Jordan due east, and then along the range to a pass in the mountains about two miles below, we see the spot where commences the southern boundary of the land

of Israel east of the Jordan. This is the Arnon, now the Wady el Moyib, a little rivulet running directly west into the Dead Sea, and dry in summer. This rivulet Arnon forms also the northern boundary of Moab, below which, at the lower end of the Dead Sea, commences Edom. Due east of Jericho was the section of GAD, running north as a broad tract for about thirty miles, then narrowing into a strip up the Jordan, and thence to the Lake of Tiberias.¹ Below GAD was REUBEN'S section.² East of our position, a little toward the south, the river makes a remarkable curve toward the east for about a mile from its former course, and thus it forms a round tract of land which seems to push the river into Moab's territory. It is well calculated to attract general attention. As the Wady Hesbân passes through the mountains eastward from this point,³ it is probable that the northern boundary of Reuben commences here; and this line of division between Gad on the north and Reuben on the south might have been the line near which the hosts of Israel gathered when led to their first entrance upon the promised land. Here Joshua thought proper to say "to the Reubenites, and to the Gadites, and to the half-tribe of Manasseh," (which also had its part east of Jordan and north of Gad,) "Remember the word which Moses, the servant of the Lord, commanded you, saying, The Lord your God hath given you rest, and hath given you this

¹ Joshua xiii. 24-28.

² Joshua xiii. 15-23.

³ The point from the castle is S. 72° E. by compass, as corrected for variation on the map it is S. 80° E.

land: your wives, your little ones, and your cattle shall remain in the land which Moses gave you on this side of Jordan; but ye shall pass before your brethren armed, all the mighty men of valor, and help them, until the Lord have given your brethren rest as he hath given you, and they also have possessed the land which the Lord your God giveth them: then ye shall return unto the land of your possession and enjoy it, which Moses, the Lord's servant, gave you on this side of Jordan, toward the sunrising."¹

Now, the interest of these parts of the Jordan, so plainly seen from this point, will be in proportion to the knowledge of the Scripture we possess. The hosts of Israel crossed the Jordan after forty-one years of wandering.² On their approach to the promised land, they first enter the land on the south and southeast of the Dead Sea. This was the land of Edom, where was Mt. Seir, the dwelling-place of Esau; for "Esau's land" was called "Edom,"³ or Idumea. It probably extended twenty-five to thirty-five miles eastward of the sea and beyond the district of Moab, which adjoined Edom on the north.⁴ The land of Moab commenced at Edom, at the lower part of the sea, running northward and terminating midway at the river Arnon. The Moabites were descendants of Moab, born to Lot while he was

¹ Joshua i. 12-16.

² Compare Deut. i. 3 and xxxiv. 8.

³ Gen. xxxvi. 8.

⁴ Compare Deut. xi. 8, 19, where in reference to the Edomites it says, "We passed by from Esau, our brethren," and "we turned," and then they passed the coast of Moab; as also x. 1-4, where it took "many days to compass Mt. Seir."

living in the cave at Zoar;¹ and Lot being a nephew of Abraham, the Israelites were commanded to pass Moab, and also Ammon, Moab's brother, as being near of kin to themselves.

They were remarkably obedient to the command² "*distress not the Moabites*" "*nor meddle with*" the Edomites and the Ammonites; and the only distress occasioned to Moab was to Balak, its king, who was ignorant of the motive which caused the Israelites to ravage the territories of the Amorites, who were immediately adjoining Moab and across the river Arnon, on the north, and the land of Og, King of Bashan, north of the Amorites, and so quietly pass by his own land. This course of the Israelites was to Balak only a source of suspicion and anxiety. The Edomites on his southern border, though nearer by kin to the Israelites than these children of Lot, and knowing their history³ and their "travail," resisted any advance upon their territory, threatening them with the sword if they attempted it, and this, too, in answer to a very respectful and humble deputation sent by Moses when at Kadesh, on the utmost edge of their land.⁴

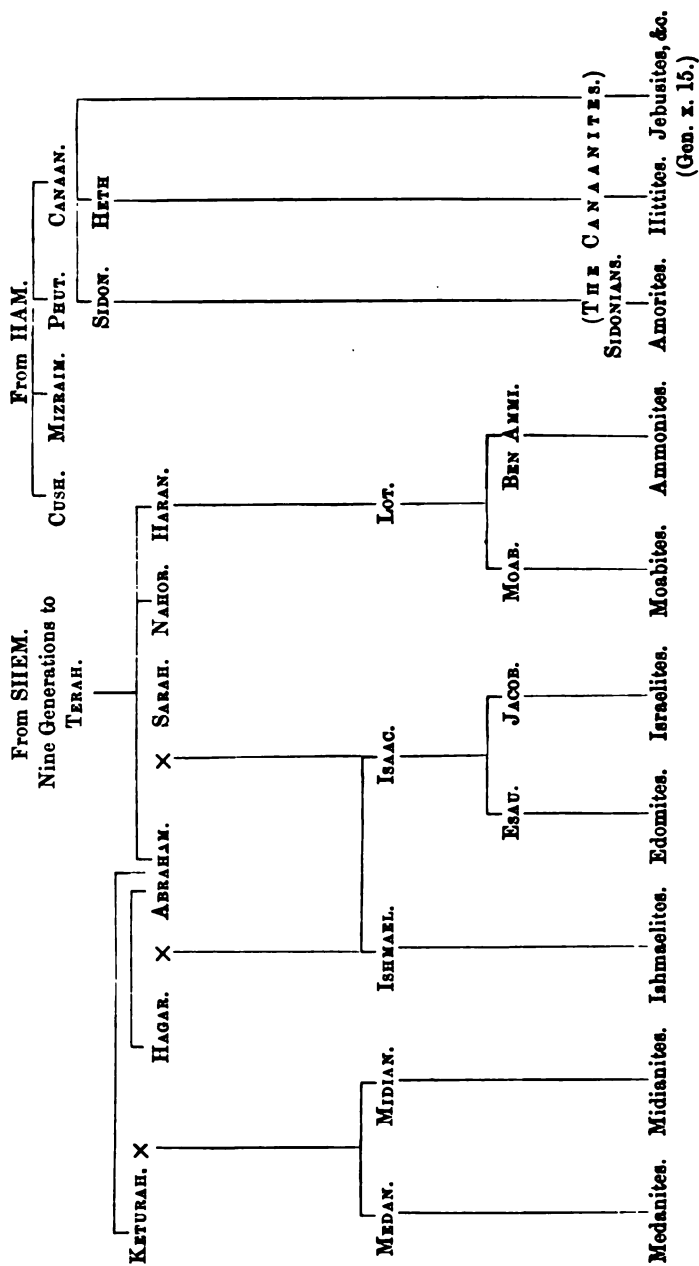
¹ Gen. xix. 30-38.

² Deut. ii. 5, 9, 19.

³ Numb. xx. 14: "Thou knowest all the travail that hath befallen us."

⁴ Numb. xx. 16.

TABLE SHOWING THE ORIGIN AND RELATIONSHIP OF THE NATIONS.



CHAPTER XX.

THE NATIONS AROUND—PASSAGE OF THE JORDAN.

THE relation of these "outside tribes" of Israel is interesting, and may be seen by the table of genealogy given on the preceding page.

The King of Moab did not perceive the relation between his own people and the Israelites, nor yet God's purposes to spare the country; or—becoming timid, from the fact that the AMORITES had, during the reign of his predecessor, robbed Moab of all the lands and cities on the north of the Arnon, to such an extent that their violence became a proverb—he feared to have a people in his vicinity who showed themselves stronger than his conquerors. Notwithstanding this timid king "served his own idols, he feared the Lord;" and hence his desire to obtain a curse of the Israelites through Balaam, who, though a prophet, had not the wisdom of the ass he rode, for that saw the Divine opposition to his course before his master's eyes were opened to the same vision. And surely such a prophet was a fit companion for such a king, who had not the wit to see that God would not—certainly not through such an instrument as Balaam—curse his own people Israel. Balaam's love for the wages of unright-

eousness caused him to be ridden by Balak to his own destruction; for the Scriptures tell us that, for teaching Balak to cast a stumbling-block before the children of Israel,¹ God smote him with the strokes he intended for his own beast, and he perished in the battle between Israel and the Midianites.² Notwithstanding Moab's fears and follies, he escaped injury from the Israelites, only because of their reverence for the command of God.

All the plain and mountains east of us formerly belonged to Moab, and were taken from him by the king of a wandering tribe, (the Amorites,) who succeeded in planting himself between the two brothers Moab on the south and Ammon on the northeast. This he effected by driving the Moabites out of their land, taking care not to intrude upon Ammon. By this we learn that these two sons of Lot had no very strong mutual attachment; for neither at this time, nor when afterward Moab united with Midian on the east and southeast of his borders in the attempt against Israel, do we hear of any aid offered or attempted on the part of Ammon, though called a "strong border."³ I have thought it necessary to an understanding of the position and course of the wandering hosts of Israel to be thus definite in the description of the tribes which had such intimate connection with them. There still remains a little indefiniteness in relation to the Midianites. Who were they? and why were they in the east? By reference to the table, (p. 414,) we see

¹ Rev. ii. 14.

² Numb. xxxi. 8.

³ Numb. xxi. 24.

they were descendants of Abraham by Keturah. And Abraham gave them gifts, and during his lifetime sent them "eastward into the east country."¹ Now, Abraham, at the time of this sending eastward, was himself west of the Dead Sea, at Hebron: hence, their settlement east of the Dead Sea happened at an early day, long before the time of the Exodus; and thus, by the time the Israelites arrived at the same place from their wanderings, these sons of Abraham and Keturah were firmly established. The Medanites² (translated Midianites in Gen. xxxvii. 36) were established as tradesmen on the east of the Dead Sea, and adjoining their brethren the Midianites, who were probably below them, they stretched along east of Edom and south toward Sinai. Hence the position of Moses's father-in-law, the priest of Midian, near Sinai. In the time of Jacob, these tribes, being small, seem to have banded together for the purpose of trade, as they were settled in the same part of the country; and thus the Ishmaelites, Midianites, and Medanites are mentioned together

¹ Gen. xxv. 6.

² The word in Hebrew shows that these were Medanites, the descendants of Medan, and not Midianites. See the places in Gen. xxxvii. 36, 1 Chron. i. 32, and compare with Numb. xxxi. 2, 3, and elsewhere, where Abraham's children by Keturah are Medan and Midian, with others. Kitto's supposition, (see "Midianites,") if on the basis of Gen. xxxvii. 36,—that these Midianites of Gen. xxxvii. 36 were descendants from Cush,—is very unnecessary; for when, in 1 Chron. i. 32 and in Gen. xxv. 2, Medan and Midian are associated, precisely as in the Hebrew text of Gen. xxxvii. 28-36, and shown to be descendants of Abraham, and Abraham a descendant of Shem, (see p. 414,) by what authority can they be said to be from Cush? Medanites and Midianites, as above stated, are distinct. So Rosenmüller and Gesenius, which see, the former *in loco* Gen., the latter under Midian and Medan.

in the transaction which resulted in the sale of Joseph into Egypt, to Potiphar, being the three nearest of kin.¹

We are now prepared to understand scriptural references to these tribes. On the sea, far south, was Edom. Coming up on the southeast of the sea, we enter Moab, and east of Moab was Midian, where Balaam lived. Still farther up the eastern coast of the sea, and north of Moab, was the country of the usurping Amorites, under Sihon, whose country was once entirely Moab's. This was north from the river Arnon (half-way up the Dead Sea) to the Jabbok, now Wady Zerka, a river about twenty miles north of our present position, and emptying into the Jordan on the west. Hence, though we call the mountains east of Jericho the mountains of Moab, they were really in the Amorites' territory. Still farther east, and northeast of the Amorites, was the territory of Ammon, Moab's brother. To the north of the Amorites, and northwest of the Ammonites, was the territory of Og, King of Bashan. Now, looking at the point in the river east of us, referred to above, we see south of it Reuben's territory, and north that of Gad, with the lofty peaks of Jebel es Salt, or Mountains of Gilead, but seen indifferently here, compared with the view from the mountains at Wady Kelt. The district of the half-tribe of Manasseh, that lay beyond Gad, cannot be seen, for a part of Gad ran along the Jordan quite to the Lake of Tiberias.

Here we might ask, Where is the passage-point of the children of Israel? The very form of the

¹ Gen. xxxvii. 27-36.

question suggests one probable cause for the variance on this subject. How many were there in this grand host which made the passage? Just before crossing the Jordan the number of fighting-men was 601,730.¹ Supposing each to be married, the number would be increased to 1,203,460; and, allowing an average of but one child to each family, the number would become 1,805,190: now adding the Levites, of which there were 23,000 males alone,² the aged among the females, "the mothers in Israel,"—for, according to Numbers,³ with the exception of four, all the men were young and in the prime of life, and, we will suppose, in fine health,—and making no further addition for captives except that of the 33,000 taken from the Midianites not long before, and we shall have a host so nearly amounting to 2,000,000 that we may safely base our conclusions on that number. If any should still object, we would remind them that, in this estimate, nothing is said of the countless numbers of animals following the Israelites, and of which they had just before taken more than eight hundred thousand, sheep, beeves, and asses, from the Midianites alone. With these statistics, we can arrive at a conclusion which adds great interest to this sublime and exciting scene in the history of the Israelites. From the account given in Joshua, (third and fourth chapters,) the host arose in the morning, completed the passage, not only from Shittim⁴ across the Jordan until

¹ Numb. xxvi. 51.² Numb. xxvi. 62.³ Numb. xxvi. 63-65.⁴ A plural word signifying "acacias," and was probably not the name of a city, but a region of acacia-trees, making a delightful place for an encamp-

they were "clean passed over," but into the plain of Jericho, at least some distance from the banks, to the site of Gilgal, and then had time for considerable preparation and execution of work proposed by Joshua. This, we may suppose, occupied at the longest not more than half a day, or eight hours. Now, with these data before us, it appears that, so far from looking for a *point* or particular *place of passage* of the Israelites, we are to infer that the line of passage was not less than a mile, perhaps more, in length; and all suppositions heretofore made as to "points" and "fords" do not take into consideration the crowd and the haste; for they "hasted" to go over. If we suppose that lines of two thousand in number passed over at intervals of half a minute, then it would have required more than eight hours for the people to pass, and these lines (allowing but one and a half foot right and left of each person) would have extended considerably over *one mile*. A calculation making allowances for the irregularity of some, for the tents, baggage, and animals, would increase the time from a half-minute to one minute for each line of two thousand; and, as the time occupied is fixed, the line must be doubled to reach the same result, as an increase in space will compensate for loss of time. Therefore, the four thousand would also double the *length* of two thousand, and become a

ment. It is not probable that Joshua would have made Shittim the same as the Siddim of Moses; and their forms are too much in coincidence with corresponding forms in the Arabic to suppose that the variation between the two words was accidental. Hence I conclude that Siddim and Shittim were two distinct places.

line of passage considerably over *two miles in extent*. But, in order to a full and practical understanding of this passage, it must be borne in mind that it was "right against Jericho;"¹ and though the plain of Jericho may be meant,—as Gilgal was said to have been in the east border of Jericho,²—we shall see that there is a limit. Allowing but one yard square for each of the host to stand in, the whole number would require a place fourteen hundred and fourteen yards, or nearly three-quarters of a mile, square, and, with their necessary baggage, &c., fully one square mile. Therefore, they must not only cross the river, but *average* a further travel of a half-mile beyond. Mr. Van de Velde says, "We know enough of Jericho to be certain that the pilgrims' bathing-place (which is about two miles north of the Dead Sea) is not the place of the passage, being too much to the north. By approaching the river from Jericho, with an easterly or east-southeasterly course, one would probably arrive at the *identical place*."³

Stanley says, "The *exact spot* is unknown. It certainly cannot be that which the Greek tradition has fixed, where the eastern banks are sheer precipices of ten or fifteen feet high. Probably it was either immediately above or below where the cliffs break away. . . . Wherever it was, it must have been the largest river they had seen since they left the banks of the Nile."⁴

¹ That is, נֶגֶת, négeth, "in full view of;" I suppose in fullest or nearest proximity to.—Gesenius.

² Joshua iv. 19.

³ Van de Velde, vol. ii. p. 272.

⁴ Stanley's "Sinai and Palestine," p. 301.

Dr. Stuart, in his "Tent and Khan,"¹ seems to apprehend in some degree the difficulty; for, speaking of the peak Sartabeh, which appears about eighteen miles north, he says, "I quite agree with him," (De Saulcy,) "however, in his identification of Sartaba (or Sartabeh) as Zaretan, (Josh. iii. 16,) Zarthan, (1 Kings xii. 46,) and Zartanah, (1 Kings iv. 12,) of Scripture, where one of Solomon's purveyors dwelt, where vessels for the temple were cast in the clay ground, and where the waters of the Jordan were cut off for the passage of the Israelites. This I consider a really valuable discovery, as it proves that the Jordan was dried up for the space of twenty miles, so that the thousands of Israel could pass over it in a very short space of time." In this passage Dr. Stuart seems to have apprehended the difficulty of "only a point of passage" for such a multitude; and yet, in supposing a latitude of twenty miles, two facts must be remembered; that they passed "right against Jericho," and that it was not so far from the ark but that they could be guided by it, for "that ye may know the way by which ye must go," (Josh. iii. 4.) Both forbid the adoption of any such latitude as seems intimated by Dr. S. Dr. Robinson speaks of an early tradition, which fixes the spot, and resulted in the erection of a church and the setting up the twelve stones, five miles from Jordan, near the supposed site of Gilgal. These are described at the close of the seventh² and eighth³ centuries, and the twelve stones are still mentioned in the

¹ P. 374.

² Arculfus.

³ St. Willibald. See *Bibl. Res.*, vol. ii. p. 267.

fourteenth century.¹ "In later times, Irby and Mangles remark that it would be interesting to search for 'the twelve stones' near the ford where they crossed, some distance above Jericho. But the circumstances of the scriptural narrative do not permit us to look so high up, nor, indeed, for any particular ford or point of passage, except for the passage of the ark. The channel was left dry, so that the people, amounting to more than two million of souls, were not confined to a single point, but could pass over any part of the empty channel directly from the plains of Moab toward Jericho."² This coincides with what appears to be the correct history of the passage. It was all performed by two million in about half a day, or eight hours, "right against Jericho," not very far from the ark. The ark, borne by the priests, went down before the host, and in the sight of the thousands, about half a mile in advance,³ till it entered, probably, the east of the singular bend in the Jordan already spoken of; then "the feet of the priests that bore the ark were dipped in the brim⁴ of the water, that the waters which came down from above stood and

¹ Rudolph de Suchem, cited in *Bibl. Res.*, vol. ii. p. 267.

² Dr. Robinson's *Bibl. Res.*, vol. ii. p. 267.

³ Joshua iii. 4. Two thousand cubits,—eighteen inches the probable standard to the cubit, which would make it three thousand feet; but at twenty-one inches it would be but two-thirds of a mile: hence Stanley's calculation of about one mile is too great. See Stanley, 302.

⁴ Brim is an Icelandic word, signifying the upper edge, as of a cup or vessel, and of a hat, because turned up. Brink, a Danish word, is used in the Geneva version. Brim seems more suitable. *Vide* Purver's translation of the above-mentioned passage.

rose up upon a heap very far from the city Adam, that is beside Zaretan;¹ and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho;" while "they that bare the ark stood firm on dry ground in the midst of Jordan."² This was a scene that lived for centuries in the hearts and songs of the people. Here was God's hand. It was no fable. "What aileth thee, thou Jordan, that thou wast driven back?" and the only response is in the solemn echo from those distant depths. "Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob."³ And my holiest joy is that there lives a God whose majesty and superiority to myself, his worshipper, is seen just in this, that He who had intelligence enough to invent and omnipotence sufficient to create a world like this, with its myriads of organisms, courses, and modes of action, should feel at liberty to use his own as he willed, and should make, if he chose, another mode of action for a time, though it be what, in our ignorance, we call a miracle. It is indeed none other than the glorious freedom which God chooses to exhibit when some insect,

¹ See p. 422.

² The word "rose up," in the Hebrew, signifies active elevation; and Gesenius defines it by "surgere," from which our word "surge" comes, and very properly in this case, for the waters "parted" and ran up, gathering back upon the main height at Zaretan: hence, Ps. cxiv., "driven back." The word "cumi," spoken by our Saviour when he raised Jairus's daughter, (Mark v. 41,) is the word here used in the Hebrew form, and in Hebrew, Chaldeac, and Syriac means the same.

³ Ps. cxiv. 5-7.

like Mr. Hume, would spread his tiny web of skepticism in the hope to entangle some of God's glorious plans and purposes. No wonder the kings of the Amorites on the west of Jordan, though amid the mountain ridges and retreats, together with their neighbors the other Canaanites, were utterly sick at heart when they heard that "the LORD had dried up the waters of the Jordan from before the children of Israel, neither was there spirit in them any more."¹ Jericho was closely shut up, and none permitted to go in or out. Yet Joshua wandered not far off, perhaps examining the walls, when he met a stranger with a drawn sword, who, not satisfied with his complete prostration, commanded also the removal of his "shoe from off his foot,"—which, by an interesting coincidence, is still the custom among the inhabitants. A Turk never removes the turban as a token of reverence, but frequently removes the shoe, especially on entrance into holy places. The Israelites crossed on the tenth day of the month Abib, signifying "green corn," and answering to March.

On the 14th, at even, they commenced to keep the first passover in the land of promise. The next day they ate the corn of the land; and the morrow after the manna ceased to fall. They had been fed long enough; and now, in the land of "milk and honey," they were to provide for themselves. The only city which would naturally be inquired after would be Jericho.

¹ Joshua v. 1.

I have an impression that there were three Jerichos, from the ruins to be met with stretching along from the point of our exit from the mountains to a point on the northwest, at the Fountain of Elisha, which we shall visit. The Jericho of the time of Joshua was probably a small town, very near the Fountain of Elisha; and in order to a more satisfactory understanding, we now take a general view, and descend from our little tower, which is so sad a comment on the romance that lies couched in its name, "the Castle of Jericho." We would rather hide it under the less familiar term of Bordj-er-Riha, or Tower of Eriha. Perhaps we might be tempted to call it, with the tradition which even now obtains a hearing, "the House of Zaccheus," undoubtedly the same Zaccheus whose shortness of stature was made a blessing to him by attracting the attention of the Saviour, which resulted in that notable visit to his house. But, whether or not, the monks thought that so short a man, from the little they can gather as to his ambitious spirit, would have naturally built a tall house; it seems that the tradition carries us back no further than the fifteenth century, when (in 1479) it was first so called. Rahab's House, spoken of about the same time as somewhere nearer the fountain, has disappeared.¹

¹ Robinson, *Bibl. Res.*, vol. ii. p. 295.

CHAPTER XXI.

RETURN FROM JORDAN—FOUNTAIN OF ELISHA.

DESCENDING, we remount our horses, and pass rapidly by the brush-heap walls of the town and by some tombs not far off. Little green and cheerful groups of trees appear at a distance, as far off as trees can easily be distinguished. After two miles' ride northwesterly,¹ we arrive at the Ain es Sultan, the "Fountain of Elisha," so called from the supposition that this was the fountain, near Jericho, which the prophet, after losing his master, restored to its sweetness.² There can be no reason to doubt that this is the spring which flowed into the city; for "Elisha went *forth* unto the spring of the waters," and healed it, and caused even the land to become fruitful which before was barren; and the rich verdure which follows its outgoings, the delicate, fringe-like beauty of the branches and graceful tendrils, so soft and slender and varied, as they crowd together running their roots and fibres into the stream, adding to the music of its waters beauty of scenery, all attest the lasting power of those words of Elisha, "there shall not be from thence any more death or barren land," forming a beautiful commentary on the verses, "He turneth the

¹ North 36° west from tower.

² 2 Kings ii. 19. 22.

wilderness into a standing water, and dry ground into water-springs. And there he maketh the hungry to dwell, that they may prepare a city for habitation.”¹ The spring is east of some mounds, which themselves are some minutes’ walk from the foot of the bold cliffs of the mountain Kuruntal, or Quarantana, (“forty,”) by tradition the mountain of our Saviour’s forty days’ temptation. At its head, it springs up in hundreds of little spots, each one of which throws up the sand. The water is quite clear and rather sweet, though at first taste slightly salt. These numerous little springs, in a wide basin, form, at the distance of one hundred or one hundred and fifty feet from the source, a stream two to three feet wide, with an average depth of about four inches, and running with a velocity and volume quite sufficient to turn a mill, though there are nothing but ruins of mills near at hand. The spring seems once to have been carefully surrounded by stones, bearing the marks of antiquity in the manner in which they have been cut. The temperature of the water is seventy degrees, though pleasant to drink; and there are little fish sporting in the waters, which reminds us of Elisha’s healing words, “there shall not be from thence any more death.” Ruins and fragments of pottery are seen not far from the spring. A few minutes toward the mountain are remains of buildings and mills, bearing the name of Tawahin-es-Sukkar, or “sugar-mills.” The ruins are massive, and were probably erected in the times of

¹ Ps. cvii. 35–36.

the Crusades; for a writer,¹ who was in 1174 made Bishop of Tyre, speaks of an abundance of the sugar-cane growing near and around Tyre and north of it, upon which the Crusaders refreshed themselves during their toils, and which yielded a juice called zucra, (sugar,) which at that time was unknown in Western Europe. And another writer,² made Bishop of Akka about 1220, relates that, in his time, it was cultivated extensively in this region, and that the hermits here lived upon it, accounting it the honey of John the Baptist. The process is described by him by which the cane, compressed, gives out a juice exceedingly sweet, (*succo dulcissimo*,) which, after being reduced by heat, yields "a honey," and then the substance zucra, (sugar.)³ Hence the origin of the word; and the above-mentioned method is that pursued upon the sugar-plantations at the present day in America. (See analysis in Appendix VI.)

Riding south from the Ain es Sultan, along the base of the mountains, we continually pass ruins, loose rock, which increase very perceptibly near the Wady Kelt, where masses of confused ruins appear, walls and débris, fragmentary foundations, and pieces of reservoirs,—one exceedingly extensive, south of the brook, and which we passed on our first approach to the plain. This is probably more than six hundred feet long, the depth being uncertain from the sediment. It was probably intended to catch the winter-torrent water for the purposes of summer irrigation. There is scarcely any

¹ William of Tyre.

² Jacob de Vitry, from *Rob. Bibl. Res.*, vol. ii. p. 293.

³ *Ibid.*

definite limit to the ruins and rocks, none of which, as far as we could see, gave any idea of magnificence or architectural skill, though we looked even among the fragments used in more modern erections and taken as spoils from walls and masonry. Even on the way from Eriha to the fountain we passed evident foundations, and one plastered wall, a few inches above ground. Indeed, ruins are everywhere; and the impression haunts you, if you stop to entertain it a moment, that all Palestine is a weeping, mournful mass of ruins, solitary,—nay, fearful.

There are scarcely any towns, or villages, or buildings, or khans, which do not speak of dismantled strength, faded glory, and fallen hopes. The curse, or prophecy, of the Saviour, “Behold, your house is left unto you desolate,” is most emphatically, solemnly, morally, fulfilled. And often I am inclined to pass ruins without asking any thing about them: they are everywhere, everywhere. Not a day can you travel, though that day afford you but three hours’ ride, without meeting ruins suggesting the saddening thought that the places which once knew inhabitants know them no more forever; and it is often in vain even to guess at their ancient names and limits.

We now arrive at the brush gate of Eriha,—ever open, simply because there is nothing wherewith to shut it. Our horses are confined by cords to an iron spike driven into the ground, and we are introduced to our palace, with its mud surroundings. Finding it impossible to get inside accommodations, we sit

under our brush-formed festoons, through which the rain finds easy access to our baggage and to ourselves. But we have left our tents, and bargained to be satisfied with the best we could find at Jericho; and, having long since become reconciled to any thing an Arab can live in or on, we make the best of our accommodations.

We now survey the lodgings which are to be ours for to-night and to-morrow and the next day, and perhaps our head-quarters for some time. Our yard, or rather that portion of earth between our brush-heap and the next, is like all the rest of the town, and resembles more than any thing else the barn-yard of a negligent farmer. We all wonder where the cattle can be whose former presence appears so positively indicated. But our master of ceremonies has already tumbled off our camp-stools and our little jointed table, and immediately prepares for our dinner, which, from some fatality, is never ready till near sunset. The entering herds now afford abundant answers to our previous question. Sheep with Roman noses and long, drooping ears, goats with a tame, woe-begone walk, which speaks of rocky travel and hard-earned meals, and other animals whose skeleton forms have hung thereon pliant hides, indicating, while they protect, their osteology most painfully, slowly gather in, and, like dirty phantoms, dissolve away here and there, disappearing behind the various corners, dirt-heaps, and crooks. Two or three, turning their pensive looks upon us, as if they pitied our outside misery, passed almost over our laps, and walked deliberately by us into the door-hole where were our host and

his descendants; and there they apparently met a hearty welcome from old and young.

The people of Eriha are by character the worst class of Arabs,—the “smallest end” of their nation, morally and socially. They are the Ghawarineh¹ Arabs, (or inhabitants of the Ghor,²) who also live at the south and southeast of the Dead Sea. Every nation has its refuse: London has its Billingsgate, New York its “Five Points,” Palestine its Ghawarineh. Those on the plain of Jericho, more especially at the modern town of that name, are the meanest of the race,—Arabs who seem to have breathed into them the poisonous breath of the dead of Sodom and Gomorrah, which poison the sea, with all its saltiness and gloom, could not destroy; and in some districts they are as immoral as the ancient inhabitants of the Plain. They have neither activity enough to work nor courage enough to rob, and are despised by both classes, who actually farm their land and return them a small part as tax.

The evening is cool, and it is nearly the last day of the year,³ and, the sides of our “verandah” being open, the wind blows freely upon us, with a temperature at nine o'clock of 53°. After we have dined, our little band and the sheik—who has continued by me so courteously to-day—sit around their camp-fire in the distance; and my love of their songs and their tales, and

¹ Pronounced Gaw-wa-ree-ney.

² The name given to the valley-region of Jordan and to a part of the crevasse below the Dead Sea.

³ December 29.

a desire to reap the benefit of their speech, impel me to join them. I expect to make an extra draught upon their time and efforts to-morrow, and therefore think a little extra introduction to their attention advisable. Joining their circle, I soon found who were the quickest and who were the leaders of "public sentiment," and, returning to my friends, I obtained our whole stock of cigars, amounting to four. These were sufficient for the purpose; and soon, though alone with my little Arab guard of twelve, I was made as much at home as any of them. Sitting on a bag on the left of the sheik, the curiosities were passed around to the four who seemed the most talkative. Then, inviting them to guess out their use, we had a scene of merriment.

They are genuine Bedouins in appearance, and, though of a better class, possess much of the desert Bedouin in manners. They are dressed with the dark striped blanket, and the little cloth and cord around the head; and though the sheik appears in clothing somewhat superior to the rest, yet he too has the same dark and restless eye as the less cultivated sons of the desert wherever they are seen. They often exhibit a shrewdness and originality of thought that seems strange in such uncultivated barbarians. My familiarity with them, sitting after their fashion and listening to their songs and their sportive conversation, and my apparent confidence in them, pleases them much; and they treat me as one of their number. One takes a cigar and attempts to light it at the small end, but, tightly twisted, it refuses: it is as impracticable a subject as a stick. He

is now shown how to manage the thing. Several catch the idea before him, but at last he himself is enlightened, and, after drawing hard at the tip end, a little faint smoke arises, and, with a quizzical look at the dim and miniature cloud, he sighs, "The distance is short, howadji, but the way is hard." All laugh, and another undertakes the experiment. The fire increases, and the smoke and the merriment warm all up to laughter. Every one passes a joke as the little lighted roll goes from mouth to mouth. "Taiyeeb taiyeeb Howadji," "it warmeth and pleaseth both the face and the nose;" and thus they smoke at two of the cigars, while the other two are retained unlighted.

These fellows are a keen and courteous people, notwithstanding the piratical character sometimes given them, and which at times they seem to deserve. Some of our party remembered Howadji Lynch, and respected the people whence he came, though they scarcely knew them as distinguished from the English. Lieutenant Lynch's prudence and remarkable tact in treating with their prejudices were as admirable as his courage, especially when courage would have been folly without discretion. As I sat in that little night-circle, around the brush fire, on the plains of the Jordan, and heard their tales of prowess and wit, and perceived their evident love of the wild marvels of past days, their good sense,—so far superior to the narrow scope of their present lives and desires, so free from the dogmatical ignorance of many in civilized circles, so willing to reason in their Oriental and figurative method,—the question suggested itself, Why is it that these men

have become "guides" to the Christian in a temporal land, and yet seem such utter and irrevocable exiles in respect of things appertaining to the spiritual world, of which their land is an emblem? They are not intelligent Mohammedans, nor are they pagans: they seem more like deists; but even in that sense they have only a species of form, but no spiritual reality, no definite religion of any sort.

The sheik spoke a rough Italian; and when my little Arabic did not comprehend some idiom, he attempted to enlighten me with a little Italian interpretation, which at times aided exceedingly, though his Italian was as meagre as my colloquial Arabic.

"See you those dark mountains yonder, on the other side of the river? Dare you take me there?"

"Will your friends accompany you?"

"I don't know: I have but one friend, and I want to go, whether he will or not."

"Your guide can't go there: the Beni Seitân [children of the evil one] live there, and you will be robbed, and probably shot."

"I have heard that before; but if I cover myself with piastres won't they be shields against shot?"

"La, la! suppose they take them off you?"

"But suppose I leave them at Jerusalem till you bring me back safe, and you tell the Beni Seitân that you will pay for me?"

"They would rather gain it by force: robbery is sweeter than friendship."

"Then I will travel poor; and I will be your hakim, (doctor,) and you shall be my friend. I will trust you."

"We will see."

But, though I feel now that I could have gone, and though I still hope to do so, if spared to return, I never heard more of the plan, which was considered impracticable. I am confident that a proper course would yet introduce a traveller into that strange land, of which so little is known. The Arabs, as I found out, frequently come over the river and remain long enough to make acquaintances; and, although there is little dependence to be placed upon their knowledge of localities, there are chances to gain friendships, or to offer attractions or sufficient security to obtain entrance. Professor Röth, who was lately in Jerusalem attending upon a member of one of the tribes near Kerak, east of the Dead Sea, has had the promise, "Please God, if I get well, you and I will go over that region. I will protect you." What the result is, I have not heard.

The first travellers east of the Jordan to any extent have been Seetzen, whose name in Arabic was *Hakir Musa*, (Doctor Moses,) for he travelled under a feigned title and thus made his way through the tribes: yet, having travelled down the east of the Jordan and Dead Sea, and around to Jerusalem, he met his death in Arabia by poison, in 1811. Burckhardt assumed the dress and pretended to be a Mohammedan, and, notwithstanding, was robbed frequently. His knowledge of the Arabic and imitation of their manners were admirable, and many in Cairo took him to be a genuine Mohammedan, until, just

before his death, he expressed his regret that he had thus dissembled, and requested that he should not be buried as a Mohammedan. He died suddenly at Cairo, in 1817. Irby and Mangles travelled, in 1817 and 1818, through this region, depending upon rapidity and adequate protection, and gained much information, which, I think, was only printed for private distribution.¹

Our little company soon dropped off to sleep, each not far from the fire, and I retired to my little portable cot under the brush shed. Alas! my cot, though small, has been fully occupied before me, and my bloodthirsty bed-mates bite with great zeal: they also are genuine Beni Seitân. But it is useless to attempt any defence at this late hour, and memory comforts us with the recollection that a little patience and endurance will satisfy them: we no longer envy the animals we saw walking in at the door to sleep with the family, although we were exposed to the wind and rain; and, drawing over us our tarpaulin coat, we exclude the rain-drops falling fast through the bushes, and, including ourselves and *company*, are soon asleep.

¹ Appendix to Rob. Bibl. Res., (authors;) a copy is in the Roy. Geog. Soc. Library, London.

CHAPTER XXII.

JERICHO—DOMESTIC LIFE—VISIT TO THE DEAD SEA.

I HAD brought with me a little alarm-clock, not much larger than a watch; and often in my lonely travels in Europe it awakened me to an early start when otherwise I should have overslept myself. Wishing to have a morning's visit in and about Eriha, my little sentinel was placed on the table before retiring, and merrily ticked away till about daylight, when its terrific rattle sounded the alarm in Jericho, and I was scarcely up before it appeared that all the town was awake. Had my friend—who lay most obstinately covered up and asleep—only risen before the tumult was allayed, he might well have supposed that there had been a descent upon the town of all manner of forms and figures staring in upon our retreat,—sleepy and dirty, and some naked as “cherubim in church-pictures.” But, arranging my toilet, an act chiefly comprehended in putting on boots, coat, and hat, I picked up the source of alarm, and, stopping its little rattle, soon disappeared, glad that something seemed to have stirred these lazy Ghawarineh. Hanna laughed at the alarm, and explained in my absence how the little

genius followed me in my travels and woke me at any time. He had first heard it at Sarepta, when we were aroused to our early start for Tyre.

Passing in among the flocks and their owners, and along the streets, (if they can be called such,) I counted forty-seven huts, hovels, or houses, and should think that about a man to a house, a woman, and two children of any age you may choose to imagine, will give to modern Jericho, the town of Eriha, its quota of population,—namely, not quite two hundred inhabitants. There is some show of work. One or two are preparing corn after the old method of turning one round stone upon another, before which they sit or squat, pouring in corn with one hand and holding on to a peg in the stone with the other. The surface of the lower stone is convex, and that of the upper concave; hence they retain their relative positions while in use. One mill seems to be the property of several families, and generally requires but one hand. Probably they were larger in former times, and required two at a mill. These single mills are about twenty-seven inches in diameter, and produce a low, “husky” noise, reminding us of the description in Holy Writ,¹ and of the antiquity of the machine; for in Egypt it was said that “the maid-servant” sat “behind the mill.”² I have never seen men engaged at it. “Two women shall be grinding at the mill: the one shall be taken and the other left;” that is, not-

¹ Jer. xxv. 10.

² Exod. xi. 5.

withstanding their nearness to each other and the sameness of act, while thus engaged, one shall suddenly disappear, leaving the other untouched.¹



WOMAN CHURNING.

But the churning is a novelty even to those who have seen it previously performed. It requires most energetic exercise, of which those using the modern churns know nothing. But it is most lazily performed here, quite in keeping with the indolence that reigns. A goat-

¹ Matt. xxiv. 41; Luke xvii. 35,—where the *ἐν τῷ αἵρῳ* may simply mean at one place, and not necessarily at one mill.

skin, stripped from the head and legs of the animal, with some hair still clinging to its surface, serves as the churn. Half filled with milk, and tied by the neck to a post of the tent or hut, it is jerked and beaten to and fro till the butter is fairly shaken out of it. In other places, where the habits of the people permit a little more enterprise, two sit on opposite sides of one skin, alternately beating and striking the skin, as if in a fierce fight, till the butter, developed by the smiting, can be separated from the milk. If the skin is not in fault, the butter, though white, is considered quite passable,—especially as it is in a country where the natives often use bread dipped in oil, and are of course not particular as to the butter. This is, indeed, among the Arabs, especially the Bedouins, the only method of “making the butter come.” From some after-visions, I had a creeping sensation that suggested an immediate order to Hanna to serve at breakfast no Jericho butter; for, notwithstanding my philosophy, which attempted to force into me the belief of the chemical cleanliness of the “ultimate atoms” of which all matter is composed, my rebellious “inner man” refused the “compounds;” and, though a description of the dairy caused a laugh at the discomfiture of others, I saw to it that our meal was free from any contaminating introduction from the stores of Jericho.

The people here are almost a separate race from all around, and, as I have intimated, are despised by all. The women have not modesty enough to wear the “mendel,” or hardly any dress at all; and the men

seem careless in view of the infidelity of their wives, provided they are not forced to put their lazy bodies to the exertion of punishing them. And thus they often exhibit themselves in immodest dances and dresses for a little reward from such Franks as may choose to look upon a scene of the sort. The miasm from the sins of the buried Sodomites seems to find a resurrection and absorption into the social life of these people, who transmit the virus to their children. I should consider them, in point of virtue, the most perfect antipodes to the Bethlehemites, and perhaps a few of the higher classes in the Lebanon Mountains.

At eight o'clock this morning (with the thermometer in the shade at 54°) we mounted our horses, (which had not even been relieved from their saddles, during the night,) and, accompanied by our sheik and a few Arabs, set out for the Dead Sea. The plain is light-colored, with considerable clay and scattered vegetation. About half a mile from the shore of the sea, the land becomes abruptly lower; and many steep but small hills appear as if washed down by some great flood. There are no signs of lava or scoria similar to what may be found near Tiberias; and, with the exception of a fragment at Eriha, I have seen no volcanic specimens. The soil generally resembles that which exists at the Hill of Samaria, modified only by causes due to proximity to the sea, which seems a sufficient cause for any chemical variations, the geological "rock," as far as we could see or examine, not presenting any differences. The

birds are flying in flocks quite near us, and some entirely across the sea, without the least apparent inconvenience. In precisely two hours we have completed a ride from Eriha, in a course nearly due south-east, to the mouth of the Jordan,—a distance of about eight miles. Behind us a shower obscures the valley-horizon, but toward the south we can distinctly see, like an island, the peninsula which shoots out from its eastern coast, from twenty to twenty-five miles off. The wind is light; and yet the waves roll in upon the shore quite freely with a surf. On our left is an island about fifty or sixty feet from the shore, and not more than about twenty feet in diameter, which becomes a part of the mainland in the summer, and there is another on our right. These islands are covered with rocks which might be taken for ruins, and have been subject to changes in size; and they are found not only in the mouth of the Jordan, forming a complete delta there, but along the shore, and vary in accordance with the rise and fall of the sea due to rains. The waters naturally are of a light grayish blue; but here the Jordan discolours them far out from the shore as it presses into the heavier waters, leaving a clear blue streak to its right and left. Taking up some of the water in my hand, I tasted it, with the expectation of finding the water salt in the extreme: nor was I disappointed, but startled on the first impression with a sensation similar to that which one suffers on taking dilute sulphuric acid into the mouth; and the bitter, sour, and stinging sensation did not leave me for some time. And yet the water here could not have

been purely the Dead Sea water, as it was evidently tinged by that of the Jordan. Wishing to proceed along the shore to the west, I obtained the sheik for my guide, and, leaving the rest to return, we kept on, skirting the sea on the north, and soon finding a bolder shore, lined with pebbles, where I could satisfy myself as to the buoyancy of the waters. On entering the sea I experienced none of the stinging sensations some have described, but rather a softness,—something akin to what might be expected from a bath in the finest sweet oil; and, on trusting myself to the buoyancy of the water, I found that, lying on my back, I could keep afloat without any trouble whatever. Although the waves that rolled by me lifted me up apparently twelve or fifteen inches, yet over these I floated as free from fear of sinking as if on a bed. The temperature of the water was 66° , and that of the air 74° , the latter taken in the sun. The temperature of the sea varies with the depth of the water and its proximity to the shore, as we afterward proved in several places.

Obtaining an elevated site at the most northern point of the sea, west of the Jordan, we have a fine view of the surrounding country. Looking southward, there is the sea before us, whose waters are far from leaving the impression of terror or sadness attributed to them by some writers. On either side rise mountains, whose shadows and heights give an air of quiet grandeur to the scene. Birds are flying calmly over its face, and the wind drives up cheerful, dashing waves, which give back sunny gleams as naturally as upon any lake. At our feet are large

masses of limestone pebbles, slight reed-stalks, and some large fragmentary portions of plants and trees, but none of the variegated shells of the shore of Tiberias. About six and a half miles off, in a direction south-southwest, projects a wild-looking headland running boldly down to the shore and apparently directly into the water. This is the Ras el Feshkhah. From that point the headlands, parting from the shore, run with a concavity to the Wady Kelt, twelve or thirteen miles from the Ras, leaving a plain which lies between the northwest shore of the sea and the Ras el Feshkhah, and spreading out to the north just as if the handle of a half-opened fan lay at the foot of the Ras and the rest of it stretched north to the top of the sea. Much of this land appears salt and barren and torn by rents; and from its surface the Arabs take incrustations of salt, supposed to be deposited by spray from the sea and from evaporation.

In a direction almost due southwest¹ is the spring Ain Feshkhah, which is spoken of as copious, but sulphuretted, and surrounded by ruins. These ruins Dr. Robinson notices as simply "the foundations of a small square tower and of other small buildings;"² but De Saulcy thinks them very interesting, without any further illustration of his assertion.³ About two miles north of this spring commence ruins which M. de Saulcy supposes to be the ruins of GOMORRAH,—and described by him as extending six thousand yards, forming

¹ S. 40° W.² Bibl. Res. vol. ii. p. 252.³ Vol. ii. p. 46.

a continuous mass, and bearing the Arab name of Kharbet Goumran, or Oumran, which he identifies with the Hebrew of Gomorrah. We did not get near enough to form an opinion in reference to the ruins themselves; but, if the guide of Dr. Stuart, of Leghorn, who visited what he supposed to be the place, did not deceive him, "the plateau is five hundred feet at least above the level of the Wady Goumran, which runs immediately to the south of it, and, as far as one could judge by the eye, eight hundred feet above the level of the sea, which is a couple of miles distant as the crow flies."¹ The ruins, Dr. S. says, are insignificant, and he thinks he was not mistaken either as to the place or height, from which the Ain Feshkhah could be seen about two miles south. Though I examined this region with a fine glass, and the day was exceedingly clear, I do not think any such examination could yield satisfactory results; nor am I satisfied, from Dr. Stuart's description of the route to the spot he visited, that it coincides with M. de Sauley's itinerary to that spot which the latter calls the ruins of Goumran. Notwithstanding his assertion "that one hundred successive travellers might pass them by without the slightest idea of their existence,"² it is strange that such extensive ruins as those described by M. de Sauley, stretching for three miles (six thousand yards) along the coast, could have escaped the notice of travellers. "The only thing that remains entire," (says Dr. Stuart, who exa-

¹ "Tent and Khan," p. 383.

² M. de Sauley's Travels, vol. ii. p. 47.

mined what he supposed to be the place in March, 1854, "though of the same age as the ruins, is a birket (pool) about thirty feet in length, the interior of which is still covered with cement, like those about Jerusalem. . . . A double row of stones, two feet apart, runs from the hill behind to the cistern, and has served as a rude aqueduct to convey water." Dr. Stuart then supposes that the ruined fortress with several chambers, which also appears in the same place, may be referred to the age of Herod, who resided in Jericho and built fortresses in the neighborhood, or that it may have been built by the Romans while besieging Massada, which is farther south, at the present Sebbeh, thirty miles below.¹ Upon a view, only with my glass, I am inclined to think that, possibly, the supposed ruins may have been nothing more than broken and abraded fragments and boulders, vast masses of which we frequently noticed, and which might, with a little imagination, be supposed to be ruins. On our right, a little south of west from our position, is a mountain-top, bearing upon its summit a monument to Mohammedan ignorance and credulity, in that it is said to be the Moslem

¹ Dr. Stuart, as if in doubt that the above was satisfactory, further remarks, "According to M. de Saulcy's own showing, Strabo mentions two fortresses which guarded the passes in these hills, called Threx and Taurus, which were destroyed by Pompey; and it is very probable that the ruins belonged to one of them," (p. 384.) But, in reference to De Saulcy, (vol. ii. p. 29,) the impression Dr. Stuart seems to have received is not quite sustained by the text of M. de Saulcy. He quotes Strabo (bk. xvi.) as definitely speaking of the "two fortresses situated in the defiles leading to the entrance of Jericho," and therefore "these hills" will not answer to the ones described by M. de Saulcy, which have reference to the entrances (*εις βολαις*) to Jericho.—Strabo, xvi. 1106.

mosque and tomb of him of whom it is written, "no man knoweth of his sepulchre unto this day."¹ So elevated is the mountain-summit that its cragged sides and top may be seen from a distance of several miles north and south.

No collection of water has exercised the ingenuity, the wonder, the superstition, the scientific speculation, of the world to an equal extent with the waters of the Dead Sea. Before we state our own impressions, we present a summary of the most interesting notices of these mysterious waters still "sleeping upon their ancient beds of crystal salt,"—or, rather, this corpse of a sea lying in its open sepulchre.

¹ Deut. xxxiv. 6.

CHAPTER XXIII.

NOTICES OF THE DEAD SEA.

THE first notice that we have of this sea suggests that it partook in some degree of its present character in the earliest historical times. "The salt sea" is its first introduction in Gen. xiv. 3. But as this was written by Moses, and reads thus, "*in the vale of Siddim, which is the salt sea,*" we are reasonably led to suppose that the vale of Siddim, in the time of the battle of the nine kings, is in some respects the same thing as the Salt Sea of the time of Joshua; for, in the verse immediately preceding, a sentence of the same construction occurs in this form: "*King of Bela, which is Zoar;*" and Bela is therefore considered the old name, Zoar being the modern. Hence, with equal force, Salt Sea must in some respects be the modern name of Vale of Siddim. For fourteen hundred years very little is said of the sea. There was a shrinking from its shores as far as respects both animal and vegetable life, and, consequently, but little interest in this region. And though reference is made eight times to it, distinctly, as the Salt Sea, yet an unusual silence reigned around it for centuries, as if it were the shame of the land; and none referred to it, save as a mere boundary, until the time of Ezekiel, who made it the subject of a prophecy as

strange as even the waters themselves,—a prophecy that from En-gedi, (the fountain of kids and goats,) twenty-three miles south from the mouth of the Jordan, on the west coast, to En-eglaim, (fountain of the calves,¹) it should be a place to spread nets and catch fish, whose numbers shall be exceedingly great.² Strabo, writing B.C. 40,³ describes it with an air of mystery, and with some statements as to its size which considerably exceed the true measurements. He speaks of the great depth of the sea, which he calls a lake, and of the unusual heaviness of the waters, such that any one going in as far as the waist is immediately raised up. But his account of its formation is peculiar.

“Bitumen,” says Strabo, “is an ingredient in the soil of the land, which, heated, becomes liquid, and flows out until it is hardened by coming into water, which cools it into solidity.” Sodom, according to this writer, was the metropolis of twelve cities; and, the earth beneath being full of fire, (*εμπυρον*,) they were upheaved, and burned by flames which exhaled from the earth. The Egyptians use the bitumen in embalming their dead. He makes a distinction between the liquid oil from the bitumen, which he says “was called haphtha or naphtha,” and the solid pitch, which he

¹ Position unknown, but placed in Moab, near the mouth of the Jordan, by Jerome.—*Kitto's Encyclopedia*. ² Ezek. xlvii. 10.

³ Strabo was a clear and accurate geographer. He died about the close of Tiberias's reign, A.D. 40, precise year unknown. He was author of a work, “*De Rebus Geographicis*,” in seventeen books,—was of noble and ancient family and carefully educated. The best edition of his works is that of Amsterdam, 1707, 2 vols. folio,—valuable for its notes and epitome. See *Strabonis Vita*, ab J. Casaubono, prefix. edit. Strabon., Amst., 1707.

calls bitumen or asphaltum. With the former Alexander caused a bath to be filled, and, having put a boy into the same, applied a lamp, when the boy immediately took fire; and it was only with great difficulty and by the application of great quantities of water that the fire was quenched. This, he very philosophically tells us, he did for the sake of an experiment.¹ Tacitus² asserts that those who could not swim, alike with those who could, were borne up upon its waters. And Aristotle³ and Pliny,⁴ with descriptions, make scientific speculations upon it as a mysterious phenomenon. Josephus adds some information, describes some facts and mystifies some others. Vespasian commanded some who could not swim to be cast in having had their hands tied behind them; but they floated, being "forced upwards." Josephus says the color of the lake changes thrice a day, and casts up "black clouds of bitumen in many parts of it;" and when the tradesmen in the vicinity of the lake come to the mass, and catch hold of it as it hangs together, and draw it into the boat, they are forced to resort to unusual methods of separating it. It was used then medically, as now, by the monks at Mt. Saba Convent, and also for calking ships. Josephus supposes that the Dead Sea covers what was once a happy land, but which was scorched by lightning.⁵ He afterwards speaks of the devastating effect of the thunderbolt and the burning of the country, and of the pillar into

¹ Strab. Geog., xvi., Amet., 1707, pp. 1305-1309.

² Hist. V. C.

³ Meteorol., ii. 3.

⁴ Plin. N. H., v. 12.

⁵ Wars of the Jews, bk. iv. viii. 4.

which Lot's wife was turned, which he asserts, on his own observation, was still standing when he was writing the *Antiquities of the Jews*,¹ which was published A.D. 93.² Whether Josephus's eyes deceived him or not, he was not the only one who has seen a pillar there. Clement of Rome, contemporary with Josephus, attests to the same sight; and, in the next century, Irenæus goes so far as to attempt to account for the preservation of the limbs of a salt statue for so long a time.³ Some doubts seem to hang about the accounts of travellers afterward as to the existence of this uncertain pillar, until the time of Lieutenant Lynch, who describes a similar pillar, three miles north of the southern extremity and near the base of the mountain-ridge, called Usdum. Here he saw a pillar of salt, cylindrical toward the sea, and attached to the land behind by a kind of prop. It was forty feet in height, and rested on a pedestal, which was itself from forty to sixty feet above the level of the sea. Slightly decreasing upward, it is capped with crumbling soil at the top, and is one entire mass of crystallization.⁴ This was on the 26th April, 1848.⁵

Still later, (Jan. 12, 1851,) this part of the sea was visited by M. de Saulcy. From his account, the lapse of not quite three years had changed its appearance exceedingly; and, in the place of one column, vast pyramidal columns of salt appeared in many places, one of which he has "no doubt has been taken by Captain Lynch for

¹ *Antiq. of Jews*, bk. i. xii. 4.

² Preface of Josephus, where the authority is given by Whiston.

³ Whiston's note to *Antiq. of Jews*, bk. i. xii. 4.

⁴ Lynch, *Dead Sea and Jordan*, p. 307.

⁵ P. 305.

the famous pillar into which Lot's wife was transformed at the time of the destruction of Sodom. . . . As to the pillar mentioned by Captain Lynch, it resembles any thing you please excepting the hill of Sodom."¹ M. de Saulcy is unfortunate in his excessive freedom from all doubt in reference to Captain Lynch, as the latter gives no reason to suppose that he considered the column the actual remains of Lot's wife: otherwise M. de Saulcy's observation, in reference to the constant changes to which these salt detachments are subject, is sustained by the constant variances of writers when describing at different times the salt ridges in this place.

Van de Velde, a little more than a year later, (March, 1852,) gives us the last account, and remarks that "the isolated salt pillar of Lieutenant Lynch I did not see; at all events, nothing corresponding to the plate inserted in his book. . . . Of isolated masses, detached from the main rock, I saw, nevertheless, many."²

Thus the mass of testimony, from the earliest history of this place, seems to indicate that the only salt mountain, or embankment, out of which any such column could have been formed, was at the southwest extremity of the sea, near the Mountain of Salt, called also the Khashm Usdum,—the former word signifying "cartilage of the nose,"³—being a mass of rock-salt, running south-southeast for about five miles, and not rising to a greater height than two hundred feet, at a distance from the sea of about an average of half a mile. Fretted

¹ M. de Sauley, vol. i. p. 218.

² Vol. ii. p. 124.

³ Bibl. Res., vol. ii. p. 481.

by fitful showers and storms, its ridge is exceedingly uneven, and its sides carved out and constantly changing, so that the testimonies, however at variance in reference to the shapes and columns apparent along the lapse of many centuries, may be reconciled by a knowledge of the nature of the material itself, and each traveller might have a new pillar to wonder over at intervals of only a few years. This opinion is sustained by Dr. Anderson in the official report of his geographical examination of this mountain-ridge, where he speaks of the unequal rapidity with which these singular conformations appear.¹

The general form of these pillars is conical, and resembling this shape particularly when seen from the sea; "the spur, which seems like a sugar-loaf when seen in front, losing entirely this appearance when viewed from either side or from above. A considerable depression is sometimes found at the bridge of the knoll," (or at the part which connects the cone or column with the mountain;) but this depression, upon which the insulation of the column would depend, is rare, because the material behind it is frequently even less soluble than the material of the column itself; and in such a case it will remain connected with the mountain, from which otherwise it would be separated as an entire pillar standing out alone. "Of these," says Dr. A., "there can be little doubt that some may be found at this moment in existence, though our time did not permit us even to search for them. From the soluble nature of the salt

¹ Official Rep. Geolog., p. 181.

and the crumbling looseness of the marl, (which is commingled with the salt and sometimes covers it,) it may well be imagined that, while some of these needles are in the process of formation, others are being washed away, and more of them have probably been demolished than remain to be carved out of the block which is left." The nearest approach to the cylindrical form was met with in the one already spoken of, and which Captain Lynch has accurately described in his narrative; but even that, as the description implies, "*was filled out behind by a low ridge connecting the apparent pillar with the general mass.*"

The earliest observer has left the testimony that the Dead Sea, or the Bahr Lût or Sea of Lot of the Arabs, was a salt sea at a period not later than 1450 B.C.¹ Furthermore, the translation, as in the original text, plainly asserts that before the destruction of Sodom and Gomorrah there was a state of wholesome irrigation, *which did not exist after that destruction.* Any understanding *whatever* leads most distinctly to the conclusion that the historian, speaking of the choice which Lot made of the country of his after-residence, had based that choice upon an irrigation of the land, and a corresponding beauty and fertility, which in the writer's view caused it to resemble the Garden of the Lord, (Eden,) and Egypt; and then, as if some violent contrast demanded

¹ That is, on the ground that Genesis was written by Moses between the time of the departure of the children of Israel and the time he conquered the Amorites after his view of the sea: else it was communicated by inspiration,—which would add to the value of the testimony.

an adequate cause, he brings in immediate connection the remark, "before the Lord destroyed Sodom and Gomorrah."¹ Hence we are led to infer that the Salt Sea was either in itself or immediate vicinity materially different before the ruin of those cities, especially as the plain itself was subjected to a distinct destruction; for, we are told, "he overthrew those cities, and *all the plain*, and all the inhabitants of the cities, and that which grew upon the ground."² And to this, doubtless, the Psalmist refers when he says, "He turneth rivers into a wilderness, and water-springs into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein,"³—where the word translated "*barrenness*" is essentially the same as that used to describe the sea as "salt." "A fruitful land into saltiness" is the exact meaning.⁴

MEASUREMENTS OF THE DEAD SEA.

The first reliable measurements made by the American expedition in 1848 increased our information both in a positive and negative sense. They added to the stock of meteorological and other scientific facts, some of which had been obtained during years of hazardous exposure to climate and to robbery; and they exhibited how little definite knowledge and how much superstition existed within the geographical

¹ Gen. xiii. 10.

² Gen. xix. 25.

³ Ps. cvii. 33, 34.

⁴ מֶלַח and מְלַחָה. The latter word varies from the former in the prefix ל and the affix ה, and they are unimportant, as the signification of the radical word would be the same in each form. The latter gives a reason for the translation (Saxon) "salt marsh."—Crit. trans. Anthony Purver *in loco*.

treasures of antiquity. Strabo estimated the circumference of the sea at 114 miles, and the breadth at 23.¹ Josephus says it was 66½ in length and 17½ broad.²

None anciently arrived at the true measurements; these were reserved for modern times, which, according to the measurement of the party sent out by the American Government, are, in April 26,—when the sea may be considered to be near its maximum extent,—46 miles in its greatest length and 9½ in the greatest width, at the Ain Turabêh, a point fifteen miles south of the Jordan. When the rains are heavy, and at the close of the rainy season, the sea extends south some miles beyond its summer limits; hence the date of measurement is important. The most singular feature of this lake is the tongue of land running into it on the east from the land of Moab and six miles across its narrow neck. It covers about forty square miles of land entirely within the regular lines of the shore. Including the coast of this tongue of land, the circumference of the sea is nearly 123 miles, but, continuing the line across the neck, it will be about

¹ Strabo, Geog. xvi. p. 1309, Amsterdam, 1707; *stadiorum mille* in length, 200 *stadia* in width. The Roman mile—from *mille*, (1000,) referring to the number of geometrical paces (*passus*) of five Roman feet each—consisted of 5000 Roman feet of 11.6496 inches each, equal to 1618 English yards to the Roman mile, (*m.p. mille passuum*,) the English mile being 1760 yards. As the *stadia* is the eighth part of a Roman mile, and equal to the furlong of some translations, it must be reckoned at 606½ feet English. Thus, the furlong and stadium are interchangeable terms in translation; and, as the Roman mile is the mile adopted by Eusebius and Jerome, the furlongs and *stadia* are Roman. Smith's Dict. of Greek and Roman Antiq., art. "Milliare," and Kitto, Encyc., art. "Mile."

² Bell. Jud., iv. ch. viii. 4: 580 furlongs long, 150 broad.

105. There are several positions on the northwest and west coast from which a fair sight of the peninsula can be had, so as to enable one to form a generally correct idea of its height; and, judging only from such an examination, aided by my glass, I should suppose that the peninsula is nearly level with some low hills, probably skirting it upon the water; though at a distance, yet a comparison with the mountains on either side on the coast of the sea leaves the impression, when we compare the heights of the ridges on the peninsula with those on the shores, that the hills of the peninsula are probably not much more than sixty or eighty feet high, which is about the height given by Dr. Anderson.¹ The measurements of the sea-floor can best be represented by a diagram, which has been prepared from the most reliable authorities, in connection with the measurement of the official report of Lieutenant Lynch. The relative heights are in all respects observed throughout, and the proportional lengths; but the relation of *length* to *height* could not be exhibited on so small a scale. A tree marks the mouth of the Jordan, and the water southward terminates at the north end of Jebel Usdum. Though this mountain (the salt mountain spoken of above) commences at a point about two and a half miles north of its represented position, it defines the sea better where it is. The peninsula is represented nearly in the middle, and the mountains of Moab to the eastward, though at a distance of ten miles. The names of various places on either shore are given, which may be distinguished by use of the map. From

¹ See Official Report, p. 185.

the termination of Jebel Usdum to the peninsula it is ten miles; and this will give a scale which will serve in other measurements. The height of the mountain (Usdum) is about one hundred and fifty feet, and that of the peninsula has already been given. There are several interesting suggestions which follow a comparison of this sectional view with the general configuration of the country. The basaltic dykes represented are inferred from the soundings given in the record by Captain Lynch as places of unusual hardness, which are supposed to be basaltic terminations. It is evident—from the strange conformation of the sea-bed, affording great contrasts in depth, from the effect of unusual seasons of rain altering the strength of the waters, as well as from the fact that water brought away for analysis is often taken from various parts of the sea—that a great variation must occur in the density and ingredients of the water in accordance with the season of the year or the depth at which it is taken. The various analyses of the past fifty years have shown this inference to be correct; and the following table, drawn up from the most reliable sources, exhibits many interesting features in the composition and variations of the waters. Dr. Marcet, who paid special attention to the chemical composition of sea-waters,¹ obtained probably the most reliable among the earliest analyses, from a small quantity in 1807.² But his examination did not develop many ingredients which a larger amount

¹ Lieut. Maury, *Phys. Geog. of the Sea*, p. 156.

² An analysis was made as early as 1778, by Lavoisier and others, in Paris; but, from some circumstances, the analysis by Dr. Marcet is con-

would have afforded, as has been proved by subsequent analyses. Dr. F. A. Genth—whose analyses for the Prussian Government and in the United States for many years past have given him great and well-deserved eminence in this country and in Europe in such labors—has taken deep interest in the subject, and has spent much time this summer in the most careful and repeated analyses and corrections and improvements of my own examinations. An analysis of a large quantity of water brought home by myself was made by him. The water has been kept in glass. Three other analyses—which I have, with their dates, on the authority of Dr. Robinson¹—will be important to the series; another by Professor James C. Booth, of Philadelphia, occurring in the official report, and made soon after the return (1849) of the exploring party under Captain Lynch; and one, by Professor Gregory, of water brought by Dr. Stuart of Leghorn, March 11, 1855, together with several important German analyses not hitherto published in any work on this subject, will complete an interesting table.

sidered preferable. *Mémoires de l'Acad. des Sciences*, 1778, cited in *Bibl. Res.*, vol. i. p. 224.

¹ *Bibl. Res.*, vol. ii. p. 24.

ANALYSES OF WATER FROM THE DEAD SEA.

ANALYST.	Dr. Marcet, 1807.	Gay Lussac, 1818.	C. G. Gmelin, 1826.	Prof. Gmelin, results corrected by Marchand.	Dr. Apjohn, 1839.*	Marchand.	Boulton, Charland, and O. Henry.	Th., J., and W. Hera-path.	Booth and Muckle, 1849. (Depth of 1110 ft.)†	Moldenhauer, June, 1854.	Dr. Gregory, 1855.‡	Boussingault, spring of 1855.	Genth, 1858.§
Specific Gravity	1.211	1.228	1.212	1.212	1.183	1.185	1.09916	1.172	1.227	1.1160	1.210	1.194	1.1823
Chloride of Potassium.....	...	...	1.6738	1.086	0.882	1.398	0.166	1.217	0.659	2.3910	0.5717	1.6110	1.0087
Chloride of Sodium.....	10.360	6.95	7.0777	7.039	7.839	6.578	11.003	12.110	7.855	2.9375	7.5635	6.4964	7.5839
Chloride of Ammonium....	...	...	0.0075	0.007	...	...	...	0.006	...	...	...	0.0013	...
Chloride of Calcium.....	3.920	3.98	3.2141	3.336	2.438	2.894	0.680	2.455	3.108	1.4719	2.7967	3.5592	2.8988
Chloride of Magnesium....	10.246	15.31	11.7734	12.167	7.370	10.543	1.696	7.822	14.590	6.8121	13.6514	10.7288	10.1636
Bromide of Magnesium....	...	...	0.4393	0.443	0.201	0.231	trace.	0.251	burnt of } 0.137 penase }	0.1838	0.0694	0.3306	0.5341
Chloride of Aluminium....	...	...	0.0896	0.144	...	0.018	...	0.056	...	...	...	trace.	trace.
Chloride of Iron.....	...	...	0.2117	0.161	0.005	...	trace of Br.	0.003	...	...	...	...	...
Chloride of Manganese....	...	...	0.0327	0.032	0.075	0.088	...	0.068	0.070	...	0.1068	0.0424	0.0901
Sulphate of Lime.....	0.054	...	...	...	...	...	...	...	...	0.0627	...	...	...
Sulphate of Potash.....	...	...	...	...	...	...	0.233	...	...	...	...	...	...
Sulphates of Lime, Mag- } nesia, and Soda..... }	...	...	...	...	...	...	0.953	trace.	...	...	...	...	...
Carbonate of Lime.....	...	...	...	...	...	...	...	...	...	...	...	...	...
Hydrated Sesquioxide of } Iron..... }	...	...	...	...	...	...	...	...	...	...	...	...	...
Silicic Acid.....	...	...	...	...	...	0.003	...	trace.	...	...	...	...	0.0042
Nitrogen Organic Matter....	...	...	...	...	...	...	...	0.062	...	...	...	...	{ 0.0113 (clay) 0.0052
Solid Parts in 100.....	24.380	26.24	24.508	24.435	18.780	21.729	14.931	24.056	26.419	13.8700	24.8505	22.7697	22.3086

* Taken half a mile from mouth of Jordan, near close of rainy season.
† Dr. Stuart brought home this water. Test and Elan, p. 381.

‡ Official Report, p. 204.
§ Water brought home by myself.

CHAPTER XXIV.

THE EVIDENT VOLCANIC ORIGIN OF THE DEAD SEA, AND THE
INFERENCES RELATIVE TO THE FUTURE.

SEVERAL speculations have been made as to the probable causes of the depression of the Dead Sea, its peculiar saltiness, the remarkable straightness of the Valley of the Jordan and of the corresponding valley running from the south end of the Dead Sea to the east arm of the Red Sea, called the Akabah. With one exception, all the appearances of the last-mentioned valley will suggest that it was an ancient channel between the Dead Sea and the Red Sea, carrying off the waters of the Jordan and the Lake of Tiberias south to the latter. This singular cleft in the land reaches farther north than the Lake of Tiberias, running even up to the valley Et Teim, at the base of Hermon, and beyond till it opens into the plain of the Bûka'a, which appears to be only an elevated extension of the same remarkable crevasse. It has, therefore, an unbroken course from a very high northern part of the Lebanon, along the broad valley of the Bûka'a through the Lebanon bases at Mt. Hermon, down to the water of Merom, through the Lake of Tiberias, the Jordan, the Dead Sea, the Ghôr, or valley at the south of the sea, and onward along the distinct valley 'Araba to the Red Sea. Nor does it stop

here, but, preserving the general contour it had before reaching the Red Sea, it is in part filled with the water of that sea, and thus runs down as an estuary one hundred miles farther before it comes to the normal limits of the Red Sea. The general valley-line is regular and apparently unbroken for about three hundred and fifty miles, from the Upper Bûka'a to the waters of the Red Sea at the head of the Akabah Gulf. The exception, referred to above, made against the supposition that the waters of the Lebanon ever flowed through to the Red Sea, is as follows:—The facts that the level of the Dead Sea is thirteen hundred and sixteen feet¹ below the Mediterranean, and the level of the waters of the Red Sea vary but little from those of the Mediterranean, plainly show that water from the Dead Sea must run up hill to reach the supposed exit at the Red Sea. But, in answer to this, it appears, as we shall see, that the whole country north and south of the Dead Sea has undergone at some time a subsidence, more or less sudden, reducing it to its present level. This is evident from the dip of the rock east and west of the sea, from the singular contortions of the rock at the sea, and from the sudden variations between the eastern and western character of the crevasse of the Jordan. This depression or subsidence of the land has not only increased the volume of the waters of the Dead Sea by cutting off their ancient exit to the Red Sea, but has also increased their saltiness and bitterness, as they have consequently received all the salts of the rain-washed sides of the mountains east and

¹ Official Report of Lieutenant Lynch, p. 43.

west, and of the waters of the Jordan. The latter brings into the Dead Sea annually not only an immense supply but a variety of salts from a tract of country reaching up to the Lebanon ranges. Moreover, the depression of the sea-basin itself has enabled it to retain the vastly-increased waters, with their salts; and, the surface having thus become increased, the evaporation became proportionally greater until it became equal to the supply. Then the lake-area remained stationary, and in this condition it continued to the present day. During the same time, however, the sea, constantly receiving the above-mentioned supplies of salts of various characters, and giving off in evaporation *only the water* which held them in solution, would in time concentrate within its own waters such a quantity of various saline material as would result in the character indicated by the analyses we have given. These appear to be the geological relations in the history of the sea and the most reasonable method of accounting for the saltiness of its waters. Against this supposed volcanic depression, as explanatory of the concavity of the sea-bed, there are only two objections urged :—that a violent depression of the bed of the Dead Sea would require us to suppose that the mountains adjoining would be subject to the same depression; and that the water-courses south of the Dead Sea, leading to the water-course which we have supposed to be the ancient exit of the Dead Sea, do not have a southerly course,—which is necessary to the supposition that the Jordan had formerly continued southward to the Red Sea. These objections may be answered, first, by

referring to similar instances in other regions, and about which there seems to be but little doubt. Depressions frequently occur in volcanic regions, wherein for miles the land suddenly sinks, breaking off abruptly from adjoining sections, especially near craters. With the Peak of Teneriffe as a centre, there is a *fault* or sudden depression nearly eight miles in diameter, wherein a tract of land from eighteen to twenty miles in circumference, from some volcanic cause, has been let down into the earth abruptly, leaving the sides of the country in the same relative horizontal position to the surrounding land as exists between the Dead Sea and the mountains west and east, and nearest the deep portion represented in the view of the Geological Section.¹ Abrupt elevations, the result of volcanic action, are known to exist; and why may not the same forces, by their withdrawal as a sustaining power, permit the opposite result,—namely, a depression? Such a depression would leave the surrounding country perfectly horizontal. During the earthquake in Calabria in 1783, circular hollows in the plain of Rossarno were formed, cross-sections of which presented the form of the similar section of a funnel, the inner portions having sunk abruptly and forming an apparent crater of great size. The extensive slips of land near Cinquefrondi during the same earthquake of Calabria, with the crevasse-openings and the deep circular pits

¹ Teneriffe: an Astronomer's Experiment. C. Piazzi Smyth. London, Lovell Reeve, 1858.

formed and afterward filled with subterranean waters, which have so frequently occurred after earthquakes, and which are described by Mr. Lyell and others,¹ sufficiently answer the objection to a volcanic depression in the case of the Dead Sea, which has been based upon the fact that the mountains in the vicinity are horizontal. The second objection, found in "the absence of all south-tending valleys south of the point—now, at least—of the great depression,"² is answered by presenting the fact that the rock of this region is so easily affected by attrition that the simple force of long-continued torrents would be quite sufficient, during the lapse of many centuries, to change or modify the direction of water-courses,—especially when the two following facts are taken into consideration. First, that the courses of the wadys in this region, even where there now exists a southern current into which they run,—as, for instance, into the Jordan,—are not all south-tending. This is seen in the Wady Hesbôn, Wady Zurka, Wady Abu Seyud, and the three parallel Wadys Zedy, Dan, and El Ghar, given by Dr. Porter, which for the greater part of their courses run northwest, and turn suddenly only when near the Jordan. So on the west of the Jordan several run east instead of south, as the Wadys Kelt and Nawaimeh. Yet the descent of the Jordan is rapid and directly south. Again, it must be remembered that a line drawn from a short distance north of the Lake of Tibe-

¹ Principles of Geology : Changes of the Earth : vol. i. chap. 11.

² Dr. Anderson's Objection : Official Report, p. 206.

rias due south to about thirty-five miles south of the Dead Sea would nearly fill up this depression, and, in restoring the country, would show a remarkable level, which is nearly continuous from the south of Mt. Hermon to the Red Sea. This level, modified by pre-existing local elevations, would not require that many south-tending valleys should now exist to prove that the course of a stream was anciently southward. Taking into consideration these facts, therefore, the impressibility of rock throughout this region, the centuries which have elapsed during which the torrents have exercised their force, and then the fact that the existing wadys, even with a downward plain, are not always southward, I think it will appear that south-tending wadys between the Dead Sea and the gulf, or Red Sea, are not to be demanded in proof of a pre-existing channel-connection between the two. In addition to this, there are several very interesting coincidences, which, at least, are suggestive. The similarity between the Dead Sea, the Jordan, and the Lake Tiberias, and the South American Lake Aullagus, the river Desaguadero, and the Lake Titicaca, lying between Bolivia and Peru, is very striking. The latter connect with each other in the same way and have no outlets; and one is becoming salt from the same cause in part, if not altogether. It is worthy of consideration that the region, though there is no active crater in its immediate vicinity, is nevertheless volcanic, and to the west has the active cone Arequipa, at the distance from the lake that the Lejah east of Tiberias is from the Dead Sea. In this place (the Lejah)

there are extinct craters, as Dr. Porter has shown.¹ Some violent upheaval or disturbing force is evident from the "steepness of the general dip and the contortions of the limestones in the neighborhood of the sea."² Another interesting fact is mentioned by Mr. Hogg, in a paper on the geology of Mount Sinai, on no less an authority than that of Baron von Humboldt,—that specimens of a shell, *porites elongata*, (of Lamarck,) have been obtained from the Dead Sea,—“interesting, because this species is *not* in the Mediterranean, but *only* in the Red Sea, which, according to Valenciennes, has but few organisms in it which are found in the Mediterranean.”³

¹ So also with another lake referred to by Lieutenant Maury,¹—Lake Tadjura. “There are connected with it the remains of a channel by which the water ran into the sea; but the surface of the lake is now *five hundred feet below the sea-level*, and it is salting up.” From some cause immediately local, as in Lake Titicaca, Tadjura, and others, their ancient communication with the sea has been, perhaps, suddenly and violently cut off. Why may not the Dead Sea be added to the list?

² Dr. Anderson’s Report, p. 155.

³ Jamieson’s Edin. Journal, vol. xlix. p. 290, cited in an interesting work by Captain Wm. Allen, R.N., entitled “The Dead Sea a New Route to India,” London, 1855. The author strangely supposes that the bituminous smell proceeding from the black specimens when held in the flame of a candle is due to “the *smoke* from the candle,” and seems to doubt whether bituminous fragments are picked up on the shore, except as having originally come from Hasbeiya,—which also he thinks doubtful, from the weight of the material. In this respect, however, Captain Allen is under a wrong impression. Bituminous pieces have been taken from the sea, which I have had the opportunity to compare with the Hasbeiya bitumen, and have found the latter much finer and purer. There can be no doubt that at times great quantities are thrown up, especially after earthquakes. It is very probable that the specimens obtained by Captain Allen were not bitumen, but the bituminous black rock which abounds near Neby Musa and the northern shore of the sea, which will not burn, and need not be subjected to the flame of the candle to elicit the sulphuretted odor. By simply striking two pieces together, I have succeeded in causing the same odor which is

¹ Physical Geography of the Sea, p. 237.

These various facts and coincidences show that some of the changes which have given to the Dead Sea its present physical character were sudden. The character of the waters, the structure of the surrounding shores, the abrupt depression of the bed of the sea, and the basaltic and other igneous rocks in the vicinity, all suggest that the changes were directly volcanic in their origin and local, and not due to long-continued subsidence in accordance with a widely-extended force. When this great volcanic change took place we will not attempt to calculate. That it happened at the time of the destruction of Sodom and Gomorrah we should think very improbable, simply because the scriptural accounts of the land show bitumen-pits, saltness, and a valley—the three volcanic characteristics—existing *before that* destruction: hence, so far from supposing that the cities were destroyed at the time of the great basin-

perceived after exposure to the flame of an alcoholic lamp. It is the Hajar Musa, or Moses' stone, frequently seen in the shape of bowls, small books, and in other ornamental forms.¹

¹The Analysis of this stone by Mr. Hewaton (Official Report, p. 155) is as follows:—

Carbonate of lime.....	82.10
Organic matter.....	13.55
Iron and Alumina.....	1.50
Silica.....	1.95
Magnesia (none).....	

99.55

There are fossils found in it; and those figured in the Geological Report are the *Inoceramus aratus*, (Sow.) a dilated ventricose species, with distant acute concentric ridges and concave interstices. In the collection, the specimen is a fragment about three inches in length, and a cast. The *Pecten obrius*, (Linn., Lam. ;) late, convex depressed ribs, twenty-two in number, radiating from the hinge, where they are scarcely discernible and narrower than the interstices, smooth and destitute of distinct lines; ears unequal. Size of specimen, six-eighths of an inch in length. And the *Gryphaea vesicularis*, (Brown,) semi-globose, retuse at base, smooth; inferior valve ventricose; subauriculated on one side; superior valve plano convex, operculiform. Size, two and two-thirds inches wide, and same length.

depression, I should take the Scripture to show that the *great* characteristics of the Dead Sea existed before the destruction. At the same time, volcanic eruptions seem to have taken place repeatedly in the vicinity of the sea and river since the commencement of the Christian era, both from the testimony of eye-witnesses and from scoria, pumice, and other volcanic erratic fragments which we have found while travelling through the country. One author in the thirteenth century states that he had seen the smoke arising from this sea in a volcanic eruption.¹ And inhabitants still live who declare that they saw balls of fire shoot out of the ground east of Tiberias during the earthquake of January 1, 1837. The same is traditionally affirmed of the earthquake of October 30, 1759.² Dr. Porter states that he saw craters of extinct volcanoes in the Lejah, east of the Lake of Tiberias;³ and Dr. Robinson saw a crater of extinct volcanoes near Tiberias, which we passed on our route to Safed.⁴ Dr. Clarke says there was a mountain upon the western shore of the Dead Sea, which he saw, "resembling in its form the cone of Vesuvius, near Naples, and having also a crater upon its top, which was plainly discernible."⁵

The region of the Dead Sea, then, has not been the only part which has been subjected to these volcanic

¹ Brocardus, A.D. 1280, Loc. Ter. Sanc. Descriptii, Venet., 1519, 8vo, and Amsterdam, Append. to Onomas. of Euseb. et Hieron., fol.

² Mention is made of this catastrophe in Bibl. Res. vol. iii. p. 324.

³ "Five Years in Damascus," ii. c. 12. ⁴ Bibl. Res. vol. iii. p. 367.

⁵ Dr. Clarke's Travels, p. 309.

changes, but the whole length of the Ghor to Tiberias and beyond. Volcanic forces have raised great tracts of land and depressed others, as in Calabria and in Central America; and such disturbances have taken place in the comparatively short space of less than one hundred years, in one instance elevating a mountain over three thousand feet. Similar forces may have brought about a change in the course of a few years in the region of the Dead Sea, but at some time long since passed, and one which from present appearances could be but little appreciated.¹ But these volcanic facts, together with the scriptural assertions that before the destruction of Sodom and Gomorrah there was a state of irrigation of the plain near the Dead Sea greatly superior to that which existed after that destruction, will suggest that at the time of the destruction of those cities some very characteristic surface-change did take place not only near the

¹ "Isalco, in the State of San Salvador, Central America, has come into existence in historical times, and is not more than a century old. The fathers of the present neighborhood saw its beginning. The oldest men of the present generation knew it when it was a little hill. They have seen it grow under their eyes. Their fathers have told them the wonderful, frightful story, how, in the midst of a green plateau, covered with forest and meadow, where formerly stood a little hacienda, the ground opened with violent shaking, and dross, ashes, and vapor, accompanied by a fearful roaring, proceeded from the abyss, and the whole region, for many leagues around, was darkened with a rain of ashes, through which trembled the light of the lava and cinders. When, after a few days, the darkness passed away and the irruption became weaker, a little hill was seen, which, by the constantly-flowing streams of lava and the upheaved dross, gradually grew to be a real mountain. . . . The fact is firmly settled that Isalco in the first years of its activity was a mere hill, and that it is now a mountain three thousand two hundred feet high, and growing every year."—From the German of Dr. Morritz Wagner, by Prof. B. H. Nadal. Repository, Cin., Ohio, Ap. 1857, edited by Dr. Clarke.

Dead Sea, but also not far off from the head-sources of the Jordan, by which a vast amount of irrigation was diverted from the plains around the sea. This much seems so probable from various considerations which will be mentioned, that it may safely be adopted. The surface-change which took place at that far-distant time, cutting off the supplies and reducing the plain to comparative sterility, was distinct from that great force which in times still further back gave the great characteristic form to the Dead Sea and the Jordan valley. At the same time, perhaps, through inflammable material already accumulated in the vicinity of these towns, ignited by causes under the control of a supernatural power, the towns themselves were not only consumed, but the fertility of the plains more completely destroyed.¹

At one point, about four and a half miles west by south of Hasbeiya, near the little village of Burghûz, the noble river Litany is only thirty or forty minutes' walk from the head-channel of the Jordan. Between the two there are no mountains that prevent the juncture of the two streams. A very slight volcanic force, in exact continuation of the axis and beneath the roots of the Jebel Rihân, would divert the channel of the Leontes into what was probably once its ancient course, namely, that of the valley of the Jordan. Certainly its present sudden change from a course which would have taken it directly into the Jordan has, contrary to all that might have been

¹ Its previous state was that of the Delta in Egypt, the "garden of the Lord," (Gen. xiii. 10;) and when it was destroyed its smoke was pitchy as that of a furnace: Gen. xix. 28, indicating the nature of what was burned.

anticipated, deflected it into a course due west, and into the Mediterranean almost at a right angle to its previous direction. What has done this? The parallel walls of the noble valley of the Buka'a seem erected to keep it on a course which would have brought it into the Jordan, to pour a flood of its pleasant waters, the springs and rivulets of a rich country covering over one thousand square miles, into the waters of the Dead Sea. Even without geological agencies, a few workmen of proper information and ordinary industry could in a short time open a communication between the two channels. At present, the Dead Sea varies in length several miles, according to the amount of water brought into its basin by the Jordan.¹ But, on the introduction of the streams of the Buka'a, there would be seasons when the length of the sea would be so increased, that if its waters did not connect with the level summit south of the Dead Sea, a very small elevating force applied along the axis of depression would accomplish it and again open the river-course through the desert! Even without the latter result, the consequences would be greater than the geological wonder would be that effected it. One-half the volcanic or geological force which has at several times been exhibited in Calabria, in Central America, and in other places, would change the channels of the great valley of Lebanon, and cause the waters from thence to run to the elevated vicinity and basin of the Dead Sea. Thus it

¹ Bibl. Res. vol. ii. p. 488.

would empty its waters through the Akabah, and would soon convert the salt waters of the Dead Sea into waters of freshness and of healing. This supposition at first view may be liable to the charge of speculation; but an acquaintance with the nature and peculiarity of the changes which have taken place in several parts of the world, only in the last two hundred years, and which are in several places still in course of progression, will show that it is based not upon theory, but upon similar changes which have been and are now occurring on the earth's surface in volcanic countries.¹

The properties of the sea-water may be seen analytically in the table given. But the effects of those waters are singular. Captain Lynch, U. S. N., informs me that every effort to develop and to detect infusoria in the waters of the Dead Sea was in vain. No animal life could be seen therein, not even the smallest animalcule; and the shells obtained on the shore were, without exception, land and fresh-water shells.

A quantity of the Dead Sea water was put into a glass vessel, and, after considerable agitation by pouring from one vessel into another, a salt-water fish was

¹ The remarkable passage in Ezekiel xlvii. 3-13 I am not prepared to explain either as prophetic of physical or spiritual results. I will leave that to the reader. But, without having any reference to it when writing the above, making the remarks only as a scientific supposition, I am sure that nothing could more correctly describe the results of the increased flow into the Jordan, the beneficial effects upon vegetation, and the probable course of the superabundant waters, namely, to the Red Sea. The eighth verse in the Hebrew permits the translation thus:—"The waters extend to the east border:" i.e. they are the east limit of the land; and in reading the tenth verse it must be remembered that Engedi (Ain Jidy) is on the west, and Eglaim supposed to be on the northeast shore.

introduced. The fish was small, and caught by means of a hand-net, so as to be perfectly uninjured. At first it seemed full of life. In less than two minutes by the watch it showed signs of weakness, falling on its side, opening the mouth more widely at every inhalation, but attempting successfully to recover itself when fallen over, until, the rapidity of respirations gradually decreasing, in five minutes it turned over, and all movements of the gills or mouth ceased, the latter being widely extended, and no further attempts were made to recover its natural position. It was then returned to the reservoir of sea-water, where it had been in perfect health for several weeks before the experiment. It now began to show signs of life, with a slow respiratory movement, which increased for ten minutes, and remained in that state for about fifteen, during which it so far recovered as to use the tail in a progressive motion; but, on careful examination, it was found that the side and breast fins were entirely paralyzed, and they remained so from the moment it was removed from the Dead Sea water till its death. After death, which occurred in half an hour, the gills were examined under a microscope, and exhibited that condition of the cellular tissue which is seen in cases of "purpura," wherein the coatings of the molecules of the blood seem to have been dissolved to such thinness as no longer to be able to retain the blood, which, breaking out, exhibits itself in congested masses among the capillary veins and arteries. From the present composition and effect

of the water, therefore, we are led to suppose that fish of a constitution similar to that possessed by those living in ordinary sea-water could never be sustained in the water of the Dead Sea. There is no animal life, that we could discover, either in or near the water; and the shells which have been seen were probably washed down from the upper lands or floated down the Jordan by becoming attached to drift-wood. It is said that one gentleman, while bathing in the sea, was bitten by a kind of crab, which he killed. But my authority had it second-handed under such circumstances that I think we are justified in supposing there was some misunderstanding.¹

After examinations around the sea, we were soon upon the course to the Jordan, riding parallel to the winding current, which is deeply sunken in what seems like the channel of a former river. Its color now partakes of the soil of the countries through which it has passed, but, after being kept in a vessel for a day or two, the water becomes pellucid as that of the clearest spring. The temperature was 58°. The current was too strong to permit of our swimming across, though washing in its waters completely freed me from the clammy sensation which was the consequence of my previous bath. The Arabs now brought me their tribute of various objects, among which was a pretty variety of the narcissus, very much resembling the daffodil. The short and crooked stems of the "rose

¹ It is recorded in Captain Allen's work, vol. i., referred to before.

of Jericho,"¹ as it is called, are found everywhere. One which we afterward tried, and which had been out of the ground for many months, opened in five minutes sufficiently to allow the escape of any seeds which might have been enclosed. This action is increased by the use of warm and soft water, and is a remarkable contrivance, whereby the plant is kept from depositing the seed except on spots favorable to its growth. Gathering specimens of the tamarisk, the cane, and other plants, and finding little shells (helices) similar to those found on the shore of the Dead Sea, we set off for Eriha. The rain was now threatening to come rapidly upon us again, and we hastened over the plain. Our horses had been standing for a long time, and thus enjoyed the exercise, in which the Arabs joined heartily. Some of my company had previously left; and, having nothing to detain us, we rushed headlong up hillocks and through bushes. One of the company endeavored to display either himself or his little horse for the sport of the rest by running at a mad rate ahead, and waiting. Then, suddenly racing off again, he outran us all. But, attempting the same sport from a smooth piece of ground, which, unfortunately for his antics, had just

¹ *Anastatica hierochuntica*, a small, gray-leaved plant, with short, stiff, crooked branches, which, while the plant is growing, spreads in a radiating direction on the surface of the ground; the flowers resemble those of the radish or rocket; when the seeds are perfect, the plant dies, and the branches dry and curve upward and inward, forming a kind of ball. The plant then, becoming detached from the ground, blows over the plain or desert, still containing the seeds, until near a moist or wet place, when the moisture opens the branches and lets the seeds out at the spot best fitted to nourish a plant. "But the plant never grows again."—Botan. Rep. E., p. 59, Official Reports of the Dead Sea.

been made slippery by a fall of rain, the little black charger started with a jump, a slide, and almost a somerset, and came down on his side as quick as "wink," with his rider having his gun and sword under him. There he lay, the oddest little fellow imaginable, seemingly not much larger than a black goat, and as quiet as if in a fit. The Arab attempted to extricate himself; but the horse was too heavy for him, and he had to wait for others to help him. Upon the tail of his little horse he had displayed his skill at a "shave," having left it as black and smooth as a poker. Neither were injured; and though I felt some fear for my own horse, yet we were all soon riding over the plain as furiously as ever. The Arabs are generally good riders, and pass over the ground, with their guns dangling at their necks, at a rate quite surprising. We soon arrived at the village; and with the evening came some clear sky, and the tinted sunset clouds, which appear so much more beautiful and welcome here than they would in any other region. Far to the west are the mountains of Judah; and on the left-hand side of the wide-opening chasms of the Wady Kelt are the ruins of the Kakon castle, of which we have spoken. What varying artists are these evening rays! How often some alter the character of a view by coloring and shading those parts prominently which other rays would scarcely have touched! Near the base of the castle is one of the tumuli previously spoken of, which is perhaps small, compared with others. On the north side of the valley are caverns up in the



ANCIENT CASTLE NEAR JERICO.

rocks, scarcely visible. Many are seen still farther north at Jebel Kuruntal, (Quarantana Mountain,) but to the right of the view above. After dinner, we enjoy our coffee, which is so universally agreeable to the Arabs that, most satisfactorily to them, it takes the place of the “liquors” of other countries. The company then separate.¹ Our Arabs are out upon the plain around their camp-fire. Every thing is becoming silent; and it is pleasant, while alone, to look out upon the night-scene.

Sleeping forms lie stretched out again upon the

¹ A writer in Hunt's Merchants' Magazine says that in the sixteenth century an Ottoman ambassador, Soliman Aga, presented some of the seeds to a king of France, as those from which a pleasant beverage was produced in Arabia. In 1654, an Armenian named Pasquel opened the first shop for the sale of coffee (an infusion of it) in Paris. Nearly all the coffee drank is the produce of the new continent, where, about nine centuries ago, it was not cultivated at all. The people of the East, instead of growing it themselves, borrowed it from the Armenians.

ground; and the dying embers one by one settle down into ashes and darkness. Unusual associations have this day rapidly brought up to my mind slumbering memories of past histories, vividly, fully, trooping into my meditations; and now suddenly they leave me to a loneliness that is not all alone, and to those impressions so difficult to describe. I sit here alone beneath a starlit sky. For moments every thing around seems buried in the sleep of ages. Every gleaming peak and shaded ruin, and yonder strange and dismal sea, which upon the gentle wind seems to send to the ear mournful sighings from its distant waters,—each seems to add some solemnity to every thought of the past. The histories of this land, how full of moral grandeur, of sacred mysteries, of victories and defeats, of deeds of heroism and of blood. There were other times than those of the Crusades during which these hills echoed the shouts of triumph, or witnessed terrific defeats. If some late speculations on light are probable, then perhaps its mysterious rays are now bearing onward to some distant star the still living pictures of scenes which once transpired here! Or their histories may have gone up in sounds which, though they have long since escaped all human ears, yet live in ceaseless undulations. During these solitary midnight reveries, the unnatural shriek of the jackal wakes up the sleeping echo from the grim walls of the old castle near me, and it dies along the valley with a sound so prolonged that the after-silence is deeper than before. What thousands from all nations and ages lie buried on these mountains and

plains of Judea and of Jericho! The mouldered relics of Saracens and Christians lie peacefully together, and Israelites and pagans, warriors and kings, statesmen and poets, women brave-hearted as men and as true, here have found one vast and common burial-ground. Here are the remains of patriarchs and apostles and of martyrs,—a nobler “army” the world never knew. The cankered sword and spear, the dust of arms and standards of almost every proud nation of earth, are lying upon these hills,—hills which form altars whereon all nations have offered some tribute, in their wealth or blood, to the truth of Him who had declared that he would “gather the nations and assemble the kingdoms, to pour upon them his indignation,” and that the days should come when “the whole land should be devoured by the fire of his jealousy.”

CHAPTER XXV.

WALKS ABOUT JERUSALEM.

WE had appointed this morning for our return to Jerusalem, and my little alarm-clock has again set Jericho in motion. The temperature is forty-nine degrees, and the sky threatens rain. At fifteen minutes past seven o'clock we are on the way; and, having taken all the observations we thought necessary, we press on rapidly, and, riding alone, I found I had been four hours and fifteen minutes from Eriha to the Mount of Olives, notwithstanding I have stopped to sketch the village of Bethany. The rain has been falling plenteously, and ever and anon the cold wind sweeps down the valleys. Sometimes a lonely Bedouin looks down upon me as he tends his herd upon some height; but no one attempts to interrupt me till I arrive at the position from which the following sketch of Bethany was taken, with its terraces, a few trees on the left, the mountains across the valley of the Kedron in the same direction, the minaret on the right of the road, and the mosque and reputed house of Lazarus on the top of the village-eminence.

On entering, every thing is ruinous, desolate, and in



dirt; and nothing but the general country is interesting. A little wady (Abu Dis) makes its head near the village, as represented, though perhaps a little lower than in the cut, and descends toward the left. On the top of the hill, on the left of the road through the village, is an old mosque, very uninviting on approach, but beautiful in the distance. There are walls and trees, and the appearance of gardens on the left which depend for their existence upon the terraces, which in some places are already broken. This is the city of Mary and Martha,—the Bethany of the present day. It appears to me impossible that it should have been thus in the time of the Saviour. The Christian principle, it would seem, would have made one clean and comfortable spot in the village, especially if (as some suppose) it was the city, in point of property, of Lazarus and Mary. Their residences, at

least, would have formed an exception to the present appearance. Now every thing overruns with mud, is suffocated with impure air and filth, and oppresses one with the sense of how far our humanity can sink.

On passing over the Mount of Olives, at thirty minutes past eleven, there was a genuine hail-storm, the thermometer standing at forty-six degrees; and in fifteen minutes I dismount at the door of our convent-home. I had the expectation during my cold journey that when at the convent I should soon change my wet clothing, and by the aid of fire "dry off" and be comfortable, especially in our little room. This somewhat increased my desire to hasten homeward. But what a disappointment! Every thing is cold, damp, and clammy within: the rain drops through the ceiling and stains my clothes and bed. Without, the thermometer has sunk to forty-one degrees,—the coldest weather we have yet experienced in the land,—and again the hail is falling. The difference of temperature between this place and the Jordan is quite perceptible without the aid of the thermometer.

Taking advantage of a slight cessation in the showers, I walked out to a projection of the Mount of Zion, which is across the little valley at the southwest corner of the temple-area. The celebrated remains of the bridge which once connected Mount Zion with the present Haram grounds spring from the southwest corner of the wall of the grounds of the Mosque of Omar. Here, and on the southeast corner of the city, are the largest stones, which still retain their position in the wall apparently as they

were in the time of the Saviour. But there is an impression resulting from a comparison of the level of the grounds of the mosque with the ascent of this bridge, which is worthy of attention. It is, that the present level of the Haram grounds could not have been much lower than at present, and those structures of the temple found at present to exist under ground were undoubtedly the foundation-cells and arches of the previous structures, and not, as some suppose, once above the ground. It is not reasonable to think that any new stones would have been introduced to make the new walls and buildings; and hence the stones in this place would have been used and not permitted to accumulate to any great depth. In some places this might have been otherwise, especially where there were previous ruins or depressions, as has been proved near the foundation of the English church near the Tower of Hippicus. In some parts of the city the ruins reach down many feet, whereas in others evidently there are none, and there the buildings are on foundations free from any rubbish. If the ground could be laid clear of all ruins whatever, the general configuration would doubtless be greatly altered, and some questions have additional light thrown upon them which never can be obtained till such uncoverings or excavations are made. The width of the arch of the bridge was about forty-eight feet, one stone in which seems to have been fractured, and previously to have measured nearly thirty feet in length. One is about six feet in thickness. This bridge is supposed to have been referred

to among other wonders of Solomon's time, when it is said that the Queen of Sheba saw "the ascent by which he went up unto the house of the Lord."¹ Near the bridge is the Mosque el Aksa with a dome, presenting externally more of the appearance of a red-stained factory than that of a mosque.

In the hollow, over which the ancient bridge passed to Mount Zion, there are plants of the prickly-pear, often described, but which at this time of the year (January) has no thorn, though the leaves are as large as any previously seen. This little valley is the Valley of the Cheesemongers,—the Tyropœon of Josephus. Here coins are frequently picked up after showers by the children who search for them. Quite a number of these coins were exhibited to me by Dr. Barclay, of Jerusalem, one of which was only a little over one-quarter of an inch in diameter and weighed ten grains, and yet not much corroded, though the figures were almost illegible, from imperfect stamping.² A coin of "Herod the Ethnarch"—probably from this valley, or not far off—has been shown me, of which the following is a fac-simile.³



¹ 1 Kings x. 5; 2 Chron. ix. 4.

² This coin is now in the United States Mint at Philadelphia. Mr. Dubois, of the United States Mint, considers it Byzantine, and of a time about the commencement of the Christian era.

³ For this representation I am indebted to Samuel B. Schieffelin, Esq., of New York, who, having himself obtained the original, kindly permitted me to represent it. It is at present in his possession.

Archelaus, who "reigned in the room of his father Herod,"¹ was called ethnarch, yet such was the character of Herod the Great that it is probable in his pride he called himself ethnarch, or governor of nations, evidently signifying that he was governor-in-chief. The bunch of grapes indicated the fertility of the country.

We have been spending this day principally in surveys. Several times we anticipated interruption, but were fortunate in not meeting with it,—though on the southeastern area we were forced to tread on some cultivated patches. The air, which was quite cool this morning, now becomes uncomfortably warm, which is due to our position in relation to the city-wall rather than to increased temperature generally; and we remove to the northern wall, out of the sun. Here we saw the closed gate of Herod. There are Arabic superscriptions over the gate; but otherwise the evidences of a gate are not very apparent. Farther west of this gate we found the most rocky part of the wall,—a part so precipitous and lofty that it was with great trouble we obtained the right bearings. Crossing the only entrance on the north wall, at the Damascus gate, at twelve o'clock, we took advantage of the hour for prayer, when the sentinels are absent, and completed its measurement. About sixty yards east of this gate is a pool, and between that and the wall is a hole near the ground, through which an entrance is gained to the quarry running southeasterly under ground, and

¹ Matt. ii. 22. Winer's Realwörterbuch, "Archelaus." Jos. Ant. xvii. 11, 4.

apparently the place from which the large stones of the temple were taken. On arriving at the Jaffa gate, which is the next gate and the only western gate, we found several sentinels taking coffee; and, not wishing to attract too much attention, we passed them on our way to the eastern wall. Passing the southern gate,—the gate of Zion,—we completed the survey to the eastern or St. Stephen's gate. Thus there are only four gates or openings. Feeling that our survey was complete, and that interruption on the part of the sentinels now would do our work but little injury, we boldly pushed on, measuring the gate before them; but they looked upon the whole procedure with perfect unconcern. We then passed into the city and wound our way through the streets till we arrived at the convent. While leaning over a balustrade, I was suddenly accosted in English by a lady inquiring whether I could direct her to the room of two American gentlemen then in the convent. I replied that there were only two with whom I was acquainted, and supposed she referred to them. The lady was alone, and altogether her appearance was poverty-stricken and sad. She requested me to lead the way to the Americans. I invited her to our room, where the dragoman was preparing dinner. We then discovered who our visitor was,—an authoress,—a lady at one time considered highly gifted,—one who had in former days addressed public assemblies in England and had spoken before Congress three times. She had heard from our friend Dr. Barclay that we were here, and had called “to pay respects;” and

further remarked that her object in coming to Jerusalem was to preach Christ, or rather to profess him before the Jews. To do this, she thought it only necessary to say to any one she met that Jesus Christ was the Son of God, and then to leave him. There was something strangely sad in the whole scene; and after dinner we accompanied her to the little dingy room, near the pool of Hezekiah, where, with but one servant, she had passed several years, as she thought, forsaken by every one, and yet hoping, after her own peculiar ideas, to do some good and then in due time be gathered to her fathers.

Visiting the pool of Siloam, we were surprised to see unmistakable evidence that the sides of the pool had been reconstructed in later times. On the eastern side are six shafts, only one having a capital; and between these shafts, which are of limestone, the space is filled up with stones. From the surface of the surrounding soil to that of the water it is thirteen feet six inches; and the depth of the water is one foot eight inches, though, judging from the water-mark, it has been two feet two inches deeper. The temperature is 63°,—which shows that it is warmer than the air. On the north of the pool is an opening through which the water is “sent” (hence the name Siloam) from the upper fountain, or that of the Virgin. The water in this aqueduct is warmer than that in Siloam, which is slightly brackish, but clear and running freely. Three hundred yards to the northeast is the Fountain of the Virgin, so called from the tradition that in these waters the Virgin washed the

clothes of the infant Jesus. The water was whitened by the soap used by girls upon the clothes they often wash here in the morning, and we could not compare its taste with that of the water of Siloam. Its temperature was exactly the same. The survey was now carried east of Jerusalem, and, ascending the Mount of Olives, we gained various views of the mosque, the city, and the grounds of the mosque-enclosure. Entering the Church of the Ascension, on the top of Mount Olivet, we were shown a hole in a rock several inches wide and nearly as many deep, where we were gravely told that the Saviour left the *mark of his walking-stick when he made his ascension!*

The Dead Sea and the two small bays on the northern border can be distinctly seen, the plain of the Jordan, the plain and the mountains of Abarim, beyond, and the mountains of Judea on this side of the sea; but the waters of the Jordan are not visible.¹ From the minaret on the Mount of Olives an admirable view may be had of the city. The grounds of the mosque are plainly seen, and the singular needle-like spires of the city,—the minarets,—eight of which we counted in Jerusalem, including one outside the gate of Mt. Zion.²

¹ The north bay of the sea bore $81^{\circ} 25'$ from the east side of the wely on Mount Olives and Zion gate S. $74^{\circ} 30'$ W. I mention these because therefrom, by after-bearings, I had my attention first drawn to the fact that there is a local attraction which disturbs the needle near the top of the Mt. of Olives, and caused me much trouble to detect the causes of the differences of reversed bearings. I am inclined to think that there are several hills where a similar local attraction is as much as three or four degrees,—one, for instance, nearly seven miles due east from Tyre.

² *Menar* or *minareh* is Arabic, and signifies a beacon. Valid, son of Abdulmalek, the sixth kalif of the Ommiades, in A.D. 690, first erected a minaret at the grand mosque of Damascus. Another, built at Alexandria by

Passing down the eastern side of Mount Olives, we now compassed the northern part of the city toward the northwest. Just beyond is the hill Scopus, from which Titus obtained his first view of Jerusalem previous to that terrible siege which terminated in the final overthrow of the Jewish nation. The hill is about one mile northwest of the Damascus gate,—is the finest for a view of the city, and is in proximity to the plain on which Titus encamped. For these reasons, it is altogether the most probable site, although lately some have placed it northeast and toward Anata. There is a solemn mystery suggested by the circumstances of this siege. It is that some Divine appointments, originating in an intent of love to the race, frequently become occasions for the execution of a purpose quite in contrast to that original intent. Just as a drop of water is the pure and brilliant representative of a source of gladness to all nations, and yet it contains not only a portion of electricity, but the actual amount sufficient for the destruction of life. So to the Jews, after the crucifixion, the very feast of the Passover, which amid all their previous history had been the occasion of grateful remembrance that God passed over them in his destruction of Egypt's first-born, was in its sad termi-

the same prince, was destroyed by lightning.—D'Herbelot, vol. iii. p. 157. All the royal mosques are distinguished by two or four minarets: others have but one. Sultan Ahmet I., in 1610, on one side of the ancient hippodrome in Constantinople, had six, which gave offence to the Ulemah, because at Mecca there are four only.—Constantinople, Ancient and Modern, p. 57. James Dallaway, M.B., E.S.A., Chaplain and Physician of the British Embassy to the Porte. London, 1797.

nation made a snare to them¹ when God decided to destroy them. For, because of the general gathering from all places of worship throughout Palestine to Jerusalem to celebrate the passover, a much greater crowd had been gathered into the city than ever lived there; and therefore it is not to be wondered at when we are informed² that *one million one hundred thousand* were destroyed by starvation, disease, and the sword at its final overthrow, so that it was a just remark that the passover, first instituted³ by God in mercy to save the Israelites from death, was now used by him in justice to hasten their destruction and to gather the nations into a bundle to be cast into the fire of his anger.⁴ And while the Jews were thus shut up to such agony that, as Josephus relates, even mothers forgot the tender ties of maternal love and committed deeds too appalling to dwell on, yet, through the warnings of Christ, the Christian Passover,⁵ the early disciples fled to Pella,⁶ a town just beyond Jordan, about fifty miles north of Jerusalem, and thus escaped the storm of war and desolation which fell upon the Jews. Of those who escaped, *ninety-seven thousand* were taken captives; and they who would receive no price as the ransom of the Saviour from death were soon after glad if their conquerors would receive a price and grant them the sad privilege of shedding tears over a few stones, the only remain-

¹ Psalm. lxi. 22.

² Josephus, Wars of the Jews, bk. vi. c. 9, 3.

³ Exodus xii. 13.

⁴ The Historie of the Holy Warre, bk. i. ch. 1. Thos. Fuller, 1651.

⁵ 1 Cor. v. 7.

⁶ Eusebius, Ecclesiastical History, lib. iii. cap. v.

ing relics of their former city. I never could certainly understand the grounds of the remark which is made by Fuller, on the authority of Adricomius, that "they who had bought our Saviour for thirty pence were themselves sold thirty for a penny."¹ Perhaps this was literally so; for, from several authorities,² such was the fury of the soldiers and their thirst for destruction and plunder, that Titus, though desirous of saving the temple and the people,—not so much from curiosity as from mercy,—was unable to effect his purpose.

On the west of the city, about five hundred yards from the wall, is a Mohammedan cemetery; and a few yards off is a room under ground, sixty feet in length and twenty-five to thirty feet wide, and about the same in height. The entrance to it is small. Near it is a room built above ground, used as a charnel-house, and containing a frightful collection of human bones and skeletons, nearly perfect, and mingled with some bones of beasts. Some of the skulls were perfect. We could have counted hundreds in these cells, where they seem to have been thrown in without any ceremony. In several instances the hair and scalp were still clinging to the bone.³ Passing through the Mohammedan cemetery adjoining, in one little mosque-like building I found a tombstone drilled with little holes for flowers. Some one, mind-

¹ Adricom., in *Actis Apost.*, fol., 282,—perhaps, Fuller thinks, from Hegesippus.—Fuller, *Holy War*, bk. 1, chap. 1.

² Josephus, Eusebius, and Hegesippus.

³ The upper pool of Gihon, near this place, measured twenty feet three inches deep to the mud in the bottom. Its bearings were from the side farthest from the city N. 75° W. two hundred and eighteen feet. Southern side, S. 11° 30' W. three hundred and thirteen feet.

ful of the dead, had just placed some fresh crocus-blossoms there. How pleasant the thought that even the cold marble is thus to be made beautiful after death by the hands of those who will love to shed blossoms rather than tears! I must confess, I have a sympathy with this Mohammedan custom of visiting the tombs of our dearest friends with garlands and flowers in our hands, especially when there can be found a bright hope in our hearts of a glorious resurrection and reunion above. Some by their acts would make it appear that the nearer we approach to the Christian faith the more gloom and tears and weeds we ought to associate with the grave. We make a distinction between the moments around the dying bed, where affection conquers for the present, and those spent at the tomb, which, through Christ's resurrection, is to the Christian the certain pledge of immortality. Mary had a faint heart, which allowed her to complain even of Jesus. It is with a similar spirit that many go to the tomb to weep there. But Jesus, though he wept at the announcement of the death of Lazarus, gave thanks at the tomb that even it should be made subservient to his glory.¹ I think I did no wrong in taking one or two flowers, while I replaced the rest as they were found, so that the unknown one who placed them there will never know that they were disturbed, nor the thoughts to which these little tokens of affection on the tomb of a friend gave rise in the breast of a stranger. On entering the city, we met several little girls with a nurse, all

¹ John xi.

dressed in Frank costume, and, on inquiring, found they were of English families and from Smyrna. No one can tell but those who have travelled so much among foreigners as we, and almost alone for the last eight months, how pleasant is the simple sight of a few prettily-dressed children like these, who speak our native tongue. I do not wonder at the capers of those droll Californians who, after many months' exile from home, danced around a bonnet they had found in the road, "with three hearty cheers for their far-distant mothers, their sisters and sweethearts."

During a visit to the Church of the Holy Sepulchre, which is about one hundred yards southeast of the convent, we noticed, under the dome and in one of two little rooms, a pillar about three feet high. At the top of this is set a piece of marble, which has been worn smooth by the kisses it has received from believers. It is said that the little fragment of marble on the top was a piece of the stone which the angel rolled away from the tomb of the Saviour on the morning of the resurrection. It is a white-and-gray crystalline marble, and foreign from the stone of the country. The adjoining room contains the sarcophagus in which it is said the body of our Saviour was laid. It also is of foreign marble, and polished by the constant touches of lips and foreheads, and really looks as though wearing away. The room is twice the width of the sarcophagus, and of the same length,—probably eight feet. From the ceiling are hung forty-four lamps like those in the Grotto of the Nativity. Our guide said there

should be forty-five,—an equal number for each of the churches using the building, the Latin, Greek, and Armenian. While standing here, a priest came with a little tin vessel, like an engineer's oil-can, and offered, as I supposed, to anoint me according to some method of no particular importance to me. Not believing in the efficacy of the process, I should have declined, had I not been desirous for once of becoming experimentally acquainted with the contents of the can. I permitted him to proceed; when, lo! out came simply rose-water, and that most fragrant.

On return to our cell at the convent, we felt cold and wet. Parts of the plaster of the arching roof were visibly damp, so that I requested Nicolo to send up his sheet-iron kitchen with the coals in it. I have pictured it before as a feature in Syrian and in pilgrim life.¹ This little iron brazier, three and a half feet in length, was brought up, and in about half an hour after its entrance I began to feel the effects of the charcoal; and so rapidly was I brought to experience the danger from the gas that I was glad to get to the door. It is a hazardous comfort in a room; and I have learned of another death,—making two from this cause in this building.

This morning we have been surprised by the noise of a wedding going on next door. From our house-top we can look down upon the party. One female is engaged beating upon a kind of double drum placed before her,

¹ See representation on p. 41.

while others accompany her by clapping their hands in time with the beating. Some very droll singing forms a part of the entertainment, ending in a general trilling of the voices as a chorus. The old lady is in the yard, preparing the vegetables for dinner; and she, too, occasionally joins in the shrieking chorus. The "tum-tum" is kept up all day, until we heartily wish that the girl may get married immediately. But our wishes are in vain; for we understand that the girl is to marry a sheik, and that the music begins before and continues after the wedding. The bridegroom is to come to-night with his party from the Jordan, and the neighborhood has to be forewarned of the honor. Men seldom marry the object of their warmest attachment, if it has been one of former years; and women still more rarely. But this young sheik has not seen his bride since they were children; and to-morrow, we understand from the neighbors, he takes her to his tribe, having bought her, according to the custom, for about one hundred and twenty dollars.

During our stay in Jerusalem, we were frequently entertained in the pleasant family of Dr. J. T. Barclay, whose work on Jerusalem has brought before the public so many points of interest not hitherto noticed. Dr. Barclay's residence in Jerusalem promises great aid to the cause of geographical and scientific knowledge of the country. We were informed that as many as sixty patients have visited his house at one time, all Mohammedans, to whom he has given advice and medicine freely. His natural urbanity and Christian kindness,

exercised toward the natives, together with a working and available scientific knowledge, must result in further important discoveries. We are indebted to him for much local information, especially in our surveys beyond the city, which, by his permission, we have embodied with our own in the map of Palestine accompanying this work. In most of the survey of seven miles around Jerusalem, I have depended upon his surveys, departing slightly from them in a few instances several miles south of the city and on the east.

We always return at night to our lodgings with a lantern, however brightly the moon may be shining. This is the law; and some Franks were taken up not long since and lodged in the seraglio for disobedience. Every street seems quiet soon after dusk. In Western cities the night is scarcely distinguishable from the day, because of the noise and bustle in the streets. But, soon after the last call of the muezzin to evening prayer is heard, every Mussulman soberly and quietly retires from public notice, and the streets, crowded with hundreds during the long day, become silent and untrodden, the gates to the city are shut and entrance strictly forbidden.¹ At supper this evening at the British consul's, we tasted the Bethlehem honey, which is peculiarly and pleasantly aromatic, but in consistency and color is similar to that of ordinary honey. In Palestine, honey was eaten from the earliest times; and

¹ Dillaway, in his "Constantinople," referred to before, says that one hour after sunset the gates are closed in that city.—P. 72.

the soldiers of Edward I., in marching through Palestine, ate so freely of honey that vast numbers of them died in consequence.¹

¹ *Sanatus Gesta Dei per Francos.*, vol. ii. p. 24.


CHAPTER XXVI.

FERTILITY OF THE SOIL OF PALESTINE IN PAST DAYS—
PROOFS THAT THE SOIL IS STILL CAPABLE OF THE
SAME PRODUCTIVENESS.

No observant traveller passes leisurely through Palestine without being constantly impressed with the idea of the past populousness of this country. This impression will result from the ruins which constantly present themselves in his course. Closely connected with this impression will be that of its pristine richness and fertility. But there are hills and fields, of unnumbered acres of land, which scarcely deserve the name of soil, and where almost nothing is seen but the gray foundation-rock, or thousands of fragments of this rock so thickly crowded upon the land that you might ride over it with the idea that some fearful explosion once broke massive rocks into these sharp-edged, cragged pieces and scattered them in wonderful profusion over the face of the country. I have stood on the top of a peak and looked in vain for miles around for a hill where my eye might light with joy upon some noble forest rising upon and crowning the summits with verdure and softness; but not one solitary tree could be seen, even with my glass. I have ridden fifteen and twenty miles through paths where it appeared to me that the foot of my horse

had for all that length never once touched the soft soil, and where the pathway was often so narrow in the solid rock that for a short distance the passage for his feet did not measure eight inches in width, and in some cases he must step down seventeen or eighteen inches abruptly to gain his next footing. I have passed over what my Arab guide called a path, but which I should have pronounced utterly impassable, and should not have attempted, had not my guide preceded me upon the sharp cutting points which pointed upward and through the wedge-like crevices into which my horse for some distance continued to step. Often our horses would have slipped if they had not been prevented by the six large-headed nails which, protruding a half-inch from the surface of the plates with which they are shod, act as inserting points.

We have already been thus travelling some two hundred miles on horseback and on foot, and probably much farther, and have always noticed the land and soil with a view to answer in our own minds the question in reference to its fertility. Despite the desolation and barrenness of the parts described above, we find evidences that Palestine, as a whole country, was one of former excellent culture and of the richest produce. In answer to the assertion of barrenness so often made by travellers, one thing is worthy of constant recognition,—which is the fact that, from the nature of travel here, visitors to the Holy Land must find their route along water-courses and in valleys where there is a nakedness greatly due



to the attrition of the winter-torrents. In many places the rocky land is chosen, being preferable to soil because of the lightness and exceeding softness of the latter, which in some places renders it almost, if not quite, impassable in the rainy season. These facts make the country appear to travellers more barren than it really is.

But, notwithstanding the surface of the country is generally hilly and rocky, no one can visit many of the districts of Palestine without occasionally crossing plains of such exceeding extent and richness as to form great contrasts to all that we have spoken of. Many plains, however, are beyond the ordinary route of travel.

There appear to be four varieties of soil in Palestine, the poorest being a white and rather heavy soil, partaking much of the nature of the surrounding rock, and containing probably both lime and magnesia. From external signs, it does not seem susceptible of such a rich culture as another class of soil which abounds throughout Palestine. This is a dark-brown and light soil, quite loose and arable. The former appeared in the vicinity of Samaria, where in some places it was nearly white. The latter was seen in many parts of Palestine and in the plain of Esdraelon, east of Mt. Carmel, and its ranges, and in the plain and valley south and east of Shechem, the present Nâbulus. Here it was cultivated, and appeared to excellent advantage. The third kind is a tufa soil, a dark brown, and, we think, similar to the volcanic soil in the region of Rome. It does not appear to be of the same brown shade, nor of the same

nature, as the general brown soil so prevalent in Palestine. It is principally confined to the east of the shores of the Lake of Tiberias, and west of this district to a part of the valley of the Jordan, so far as we have yet examined. The fourth variety is a dark soil, almost black, and in some places from two to three feet deep. From the rankness of vegetation, it appears to be the richest of all. Of this we have seen little, so far, compared with the whole surface of the country. The largest tract composed of this last soil is upon the plains near Tyre, which can only be said to be on the northern borders of Palestine proper.

To these may be added one or two slight variations, merely due to a little admixture of soils. On the whole review, the brown soil is found to be most widely distributed, formed in part of disintegrated foundation-rock of the country, composed of lime and probably some small parts of magnesia, which I think exists largely in the rock near Samaria and south of the plain of Esdraelon. The soil is not heavy, but exceedingly arable, and the Bedouins scratch into its surface with their dull-pointed ploughs with perfect ease after the rain, however hard it may have been before. The single plain of Esdraelon, with its magnificent offsets, contains thousands of acres of this kind of land, which, if it could be subjected to the treatment that some of our lands receives in America, would yield wonderfully beyond any thing that it probably has been brought to do in many centuries past.

In addition to the above general description of the soil,

there is a particular fact of greater interest. Professor Roth has with great care gathered some of the virgin soil near Jerusalem, which, through the kindness of Dr. Lyman Coleman, of Philadelphia, has been placed in my possession. This, on a careful analysis, presents to view every ingredient that the most productive soil could possess. Such a soil as this,—the unexhausted representative of the pristine soil of Palestine,—in connection with the temperature and the seasons of this latitude, must be a credible witness to the truth of all that history has ever asserted as to its productiveness, and the consequent populousness.¹

Moisture.....	10.699	per ct.
Organic Matter.....	4.953	"
Sesquioxide of Iron.....	10.463	"
Alumina	13.425	"
Magnesia.....	0.844	"
Lime.....	5.280	"
Soda.....	0.179	"
Potash.....	0.701	"
Soluble Silicic Acid.....	5.987	"
Phosphoric Acid.....	0.133	"
Sulphuric Acid.....	0.087	"
Carbonic Acid.....	2.487	"
Chloride of Sodium.....	0.054	"
Insoluble in dilute acids.....	44.570	"
	99.862	

The soil partakes of the color of the second kind described above, and is most prevalent in the country. The

¹ No analysis could be conducted with more care than has been bestowed upon the above. It has been twice made, and the first most satisfactorily corroborated by the second analysis of Dr. F. A. Genth, who has spent much time upon it and exhibited great skill, especially in the development of the phosphoric acid, which has by some been considered not determinable by analysis. In this case the determination was perfectly satisfactory. The insoluble portion consisted chiefly of silica and silicate of alumina.

brown color is due to the iron. The phosphoric acid,—so important to wheat and clover, and found even in the straw of the former,—the potash, and the soluble silicic acid, are characteristic features in that soil most capable of producing the largest class of all the agricultural and horticultural articles of the finest markets in the world. Add to this another fact. Captain Lynch, U.S.N., informs me that, in the survey conducted under his direction, he found hills which presented the remains of as many as twenty-five distinct terraces, plainly showing that hills now neglected and considered incapable of cultivation were once clothed with vegetation. Dr. Coleman also noticed the remains of terraces in the wilderness-parts of Judea southeast of Bethlehem. The same fact was evident to us in many places on the north of Jerusalem, as well as on the road to the plain of Jericho. The débris and rocks of former terraces ten miles east of Jerusalem, while they render cultivation under the present method out of the question, were at the same time the downfallen monuments of the former industry and prosperity of the people.

But the efforts of Mr. Meshullum, of Wady Urtas, and of “the industrial settlement” near the pools of Solomon, southwest of Bethlehem, enable us to add to the above the facts of present produce. Both bald and bearded wheat are cultivated, and specimens of the latter which I obtained were as even-grained, as full and heavy, as any we had ever seen. The grape-vines of this settlement are reported to yield to one vine “one hundred bunches of

grapes, each three feet long, and each grape three and a half inches in circumference." Every account of this settlement—though obtained in several instances from those who, from some cause, were displeased with the settlers, and showed an ill will to them—corroborated the statement which they have made in their report, that "they have Indian corn eleven feet high, watermelons of twenty, thirty, and forty pounds' weight, and bean-pods thirteen inches long and six on each stem. Their quince-trees yield six hundred quinces each, which are larger than the largest apples of New England; and a single citron-tree yields five hundred and ten pounds of fruit."¹

This may explain the wonderful fertility predicated of this country by early writers, and which seems to be so poorly sustained by the appearance of the land at the present day. One author—writing about A.D. 100—says, "The men are sound and robust: rains are unfrequent, and the *soil is fertile*."² Another—two hundred and fifty years later—says, "The last of the Syrias is Palestine, a country *full of good and well-cultivated land*, and where there are some beautiful cities, which do not yield to one another in any respect, but have a sort of equality which makes them rivals."³ Josephus, of course, says much in praise of the fertility of his land;⁴ but we

¹ See Coleman's Hist. Text-Book and Atlas, ed. 1859, p. 79.

² Tacitus, Hist., book v. ch. 6.

³ Ammianus Marcellinus, lib. xiv. c. 8.

⁴ Josephus, Wars of the Jews, ch. 2, speaks of pleasant gardens and trees, not now existing. In Antiq. ix. 1, 2, he speaks of the richest balsam and of palm-trees where there are none at present.

need not depend upon his testimony entirely, so many of that day bear him out in his descriptions. Chosroes, King of Persia, "had an extreme desire to make himself master of Palestine, on account of its *extraordinary fertility, its wealth, and the great number of its inhabitants.*"¹ The Saracens feared lest Omar, taken with the fertility of the country, would remain there, and never return to Medina.²

The medals stamped with the impress of grapes, as we have shown upon the coin of Herod, (page 486,) the figure of the palm-tree so frequently seen on other medals stamped by Vespasian and Titus, and the medal of young Agrippa holding fruits, all indicate the excellence of the country. Notwithstanding all this, Mr. Gibbon remarks, speaking of Phœnicia and Palestine,³ "The former of these was a narrow and rocky coast; the latter was a territory scarcely superior to Wales either in fertility or extent. Yet Phœnicia and Palestine will ever live in the memory of mankind, since America as well as Europe has received letters from the one and religion from the other." M. Guizot makes the following remark on this error of Mr. Gibbon:—"This comparison is exaggerated with the intention, no doubt, of attacking the authority of the Bible, which extols the fertility of Palestine." What Mr. Gibbon's intentions were is a matter of little importance; for the fact is that history is against the historian. As

¹ Procopius of Cæsarea, who lived in the sixth century.

² Ockley, Hist. of Saracens, p. 279.

³ Chap. i. p. 21.

M. Guizot supposes, he based his remark upon a passage in Strabo,¹ who speaks only of the country around Jerusalem, which he says was unfruitful and arid for sixty stadia, (probably five or six miles;²) in other places giving excellent testimony to the fertility of Palestine. He says, "About Jericho is a forest of palm-trees, and the country for a hundred stadia is full of springs and well peopled." Furthermore, Strabo had never seen Palestine. He only speaks from the reports of others, which were very likely to be as incorrect as those from which he wrote his description of Germany, in which Cluvier has exposed so many errors.³

We had now completed our surveys and examinations about Jerusalem, much of which has been anticipated by the work of Dr. Barclay in the "City of the Great King." The survey of the wall, which included every angle, however small, gave us, in the entire circumference, forty-six bastion-towers and angles, four gateways open, and two miles and three-quarters' circuit, or, accurately, two miles and three-quarters lacking

¹ Bk. xvi. 1104.

² The Boman stadium was adopted from the Greek, and therefore the same for distances and for nautical and astronomical measurements. It was equal to six hundred Greek or six hundred and twenty-five Roman feet, or to one hundred and twenty-five Roman paces; and the Roman mile contained eight stadia, (Herod. ii. 149; Pliny, Hist. Nat. ii. 23.) These data give us six hundred and six feet nine inches English for the "stadium,"—so called from the fact of its being the exact length of the stadium or foot-race at Olympia. Hence the Olympic stadium, the standard measure of Greece. This is the most correct measurement, and is fully sustained in the Dictionary of Greek and Roman Antiquities of Wm. Smith, LL.D., Boston, 1854.

³ Cluv. Germ. Ant. bk. iii. chap. 1, cited by Guizot, notes to Gibbon.

one hundred and forty-five feet,—in feet, fourteen thousand four hundred and four. It will be interesting to some to examine all the measurements, and perhaps to project the wall accurately on paper and see the position of the numerous towers and wall-angles. For the pleasure of those who desire, I have in Appendix IX. entered all these bearings from my note-book.

CHAPTER XXVII.

DEPARTURE FOR THE PLAIN OF SHARON.

OUR course now, from circumstances not anticipated at first, was to lead west to Joppa, whence we afterward decided to leave for Alexandria instead of returning on the coast to Beirût.

The thermometer to-day indicated a temperature of forty degrees, the lowest we have yet experienced; and, riding out in advance of our company, I obtained a final view of Jerusalem. Three-quarters of a mile from the city the triple top of the ridge of the Mount of Olives is plainly seen, with the church and minaret on the centre peak; but nothing can be seen of the Mosque of Omar. The most prominent towers are the two square turrets of Hippicus and one minaret to the right. At the southern extremity of the city, and outside of the walls, is the minaret rising from the centre of the little cluster of buildings around the tomb and Mosque of David, where also is the reputed place of the Last Supper. Though we cherish an expectation that at some future time, we know not when or how, we shall yet return, we leave with some degree of sadness, and, turning westward, press on our course.

Four miles northwest from the convent, after passing a vineyard, we arrive at a little village, Kulonieh, on the east side of a small hill, and composed of twenty or thirty houses. Up to this place the road is exceedingly stony, and the soil in its reddish hue reminds us of that which we had seen around Safed. A few minutes more, and we pass a little stone bridge, and then some massive and architectural ruins, which one of the Arabs called El Jib; but otherwise he seemed to know little of them. Here, also, were beautiful orange-groves, with fruit just ripening. We have been passing up a valley for some time, and in forty minutes after leaving Kulonieh we arrived near the top of the hill, which, with the ruin on its top, a quarter of a mile to our left, appeared as represented below. Presently we



arrive at a little clear-running brook, and at some short distance toward our left is Shoba or Soba, and the RAMATHAIM ZOPHIM of Scripture, as Dr. Robinson supposes.

How many efforts have been made to identify the birthplace of Samuel! If any one will consult the numerous passages wherein Ramah occurs,¹ it will be seen that there were so many Ramahs as to suggest the necessity of distinguishing the places called by this name. Ramah signified a hill; and the method adopted of distinguishing the hills was by adding the name of the country in which they were situated. Thus, we have the Ramah of Gilead, of Benjamin, and of Zophim,—Soba being similar to Zopha, which is a singular form of the word of which Zophim is the plural. The names Ramathaim Zophim signify “the double heights of the watchmen.” Now, the ruin-covered hill of Soba and its adjoining height, with the elevation, on which is a ruined tower in the distance between them, make a little group of Ramahs, which from our position, looking southwest, we see as in the sketch on the following page.

On the two hills, in the foreground, are ruins broken down to the ground, with not so much as a corner of a building standing. Here may have been the birthplace of Samuel,—here was Naioth, which word may mean the “University seat,”² or, more properly, “the dwellings” of the prophets,—and here Saul was found “among the prophets.” Beyond the two ruined-covered tops is a tower in the distance, which appeared perfectly square through my glass. Riding on, we came to a village on the side of the hill facing northward, containing an

¹ See the passages, which are all noted in the Geographical Appendix.

² So my friend Dr. Leeser supposes; but, if I might be permitted to differ at all, I should suppose simply the “dwellings” of the prophets, the “Naioth” of Ramoth. See Geographical Appendix.



S H O B A .

interesting and venerable church-building still in some degree of preservation. The rain was dripping through groined arches springing from square columns measuring forty-one inches on each side, which from their massiveness and the dimness of the light had a most sombre and melancholy appearance. The birds were fluttering among the arches; and there were evidences of its conversion into a stable. On the exterior appear some styles of cathedral-moulding which have been adopted of late years; and the building has one door at the end, at which we entered, and one large arched window opposite the entrance. It was once a magnificent and massive building,—filled with the Christian hosts as from time to time they gathered into Palestine during the Crusades. Now it is entered on horseback, because of the mud on the ground beneath the leaking

stone roof, and nothing is within but a melancholy silence, ruin, and desertion. One of the Arabs pronounced the name of the village Bo-osh. Not far off we obtain a view of the Mediterranean as seen over the plain of SHARON.



FIRST VIEW OF THE PLAIN OF SHARON.

In the plain is a distant minaret; and the little cluster of white buildings around it, brightly reflecting the sun's rays, marks the site of LYDDA of the New Testament. How beautiful these villages look in the distance, especially LYDDA, in the midst of the plain of Sharon and with the cheerful waters of the Mediterranean beyond! And yet I should expect to break the illusion should I set foot within its precincts. The soil at one o'clock is of a darker brown; and yet no volcanic fragments have been seen since we left Eriha. Near Jerusalem, or in its latitude, we have experienced such

rapid changes, and so different from the character of the climate farther north, that we are not surprised to hear of agues and fevers being prevalent in and around the city. This morning the thermometer stood at forty degrees; but now, in the sun, it is at seventy.

Passing a little village pronounced Avroon, or Abrûn, we ride upon the plain, the soil of which is dark and rich; and not far off is a solitary block of stone, five or six feet in length, beveled after the Roman style of building. I cannot conceive what purpose caused this well-shaped stone to be brought here and half buried in the plain, to be left entirely by itself. We have at several times passed little green lizards and others of different shades; but now there appears one with a broad head and back and a peculiar roughness. It appears to be a species which I have never seen in America, but it is quite common here. Some of the lizards, I am told, are from twelve to sixteen inches in length; and Dr. Robinson speaks of one three feet eight inches long, found near the Dead Sea.¹ On our left the ground seems perfectly alive from the chirping of birds, though not one can be seen; yet we know they are there, for we saw a cloud of birds settle on the ground. The chirping is most singular, coming as it does from the throats of six or eight hundred little birds each seeming intent on being heard.

At twenty minutes before three o'clock we pass another little village, the name pronounced Obeb; and after one hour we can distinctly see the houses and

¹ Robinson's Biblical Researches, vol. ii. p. 253.

surrounding gardens of Ramleh, which in the distance seems the most charming place without walls that we have yet seen. There are, I think, three minarets; and on the right, and apart from the village, is a lone tower of considerable beauty. Between it and the village is a dark-green olive-forest; and the prickly-pear adds interest to the scene, though it is so common. On the outskirts, and to our left, is a man industriously washing some clothes, while two women stand by and look on. If we were inclined to moralize, we might account for the cleanly appearance of Ramleh in the distance from the fact that even men wash the clothes; but, before we could have had time to enjoy such a thought, we found that Ramleh as seen on the plain in the distance is not Ramleh "at home" or on entrance; and through the mud and a crowd of Mohammedan pedestrians we reach the convent. The Superior has been here but a year, and speaks only Italian; but he is accommodating, and shows that he did not leave his brandy in Italy, but politely offers it to us in "little thimbleful glasses," which, with appreciation for his kindness, we decline, and are dismissed to our little rooms. How very tame the birds are in this land! As we entered the orange and lemon grove in the yard of the convent, they scarcely moved from the branches near to which our horses' heads were passing; and the little creatures only run out of our way on the plain, scarcely attempting to fly.

This day, though no cloud or tempest has appeared in the sky, has been completed by a storm on the part of

Hanna, and that with our cook Nicolo. Hanna rages till I wonder why the Superior does not go down to defend the convent against assault; and on descending I find that the cause of the tempest is the disappearance of a little butter, which at last is found in an unsuspected place. How disagreeable are these moments of anger! A fight with the Bedouins, a tumble down hill with a few bruises, losing one's way on the mountains at midnight, or a night-attack by robbers as you are sleeping in your tent, are each scenes of trial; but they are scenes of some life, some manliness, where courage may be exhibited at least on one side, and where the memory of the event may afford something to be recalled. But scenes of passion, where nothing is to be remembered but the fact that the offender, however honored he may have been in your circle, has left a lasting image of his weakness in your recollections of the past, and has obtruded the selvedge-end of his humanity upon the pleasures of the journey, leave nothing behind that does not make you feel ashamed to remember or guilty if you mention it. Escape from even contagion and disease suggest some thought, some feature which is memorable; but one's lost temper,—how useless it is, how unavailable to the smallest item of interest in after-recollections! No victory so worthless, so mean, as that gained over another's passion, none so glorious as that achieved over one's own.

No one is accomplished in the art of preserving his temper who has not tried his steel as a pilgrim in the East in company. No two desire to go

to the same place, to stay the same length of time, or, having stayed, to leave together. Their loves must be like those of Jonathan and David if they experience no variances of judgment and sometimes of decision, which, though forgiven, are apt to remain in the recollection, as the little stain-spots do after the mud has been brushed off our robes. How many incidents of trial, how many encounters and "unmentionable" little things, have occurred to the traveller, which could never appear before the public, and some of which many would prefer not to mention to their friends! How many little beauties spring into life along the pathway to vanish before they can be described! And, moreover, how many minute vexations is the flesh heir to in this land in various ways! How often have we enjoyed a laugh at the expense of some dignified ones who never could sleep at home if the merry laugh of a child was heard in the nursery after the time they had set for silence, and who are forced here to sleep amid the braying of asses, the barking of dogs, and the more annoying attacks of a smaller race, their less noisy but more indefatigable tormentors.

This morning we leave for Joppa. The thermometer stands at forty-eight degrees, at a quarter before eight o'clock, in the shade. Before leaving Ramleh we visit the ruins of an ancient church said to have belonged to the Knights Templars. It is a short distance out of the village, and the ruins are the most remarkable for extent and magnificence of any church-ruins we have

yet seen. They cover, with the cloisters, several acres; and under ground there are rows of massive arches and columns which are astonishing for their perfection and complete preservation. The cloisters above are supported by arches and square columns for several hundred feet in one direction, and with a little variation from the same manner in other directions. Near one side of this court-yard, or cloister-yard, is a very symmetrical and beautifully-finished tower or campanile. Into this I entered and ascended one hundred and seventeen steps, the highest ten being those which belong to the smaller tower at the top, which is square. From this top the view of the country is surpassingly beautiful, varied, and extensive, and Ramleh puts on its most attractive appearance. The mountains west of Jerusalem lie humbled in the distance. The plain of Sharon stretches along to the east some distance before reaching the mountains. The Mediterranean is seen on one side, and on the other the little villages, some of which are on the mountain-side in the far distance, sending up their morning smoke. There are rich olive-groves around the tower, with more palm-trees in and about the village beneath than I have seen at any previous time in Syria.

Having descended, we were soon on our way across the plain, which is sandy,—the only sandy road we have yet travelled in Palestine proper.¹ Soon after

¹ On this pleasant plain there are large numbers of the little brown bird of sparrow-like form, already spoken of, and having a top-knot, and also a new bird, of a glossy and very dark color, gradually lighter toward the tail, with a very characteristic and pleasant iridescence of yellowish green around the neck, flying something like the partridge just before descent, or like the lark, and with short pointed wings similar in form to the latter.

leaving Ramleh we have the following view of it, with its minarets on the left, the olive-grove, and the campanile to the top of which I ascended, on the right and out of the town. In the foreground are the tombs of a Moham-



medan cemetery, where we met about fifty men and women scattered over the ground. The men were calmly smoking around different tombs, with their backs to the women, who were engaged repeating aloud and in unison some prayers. Several held little dark cloths, like handkerchiefs, waving them to and fro in the belief that the prayers written upon them are more surely heard by being shaken, so that sometimes, as a labor-saving expedient, their desires are written

Its size is that of a large sparrow or a small partridge. This, with the ordinary dove seen at Jerusalem and around it, makes the twenty-second variety noticed. I have also seen a gray hawk, and am told that there are several varieties.

on silk flags and put out of the windows, that the wind may save them the toil of shaking their prayers.

Now we see something reminding us of a road; but we have seen no wagons in Palestine. All the lumber, rocks, merchandise, &c. is transported on the backs of camels and mules. No wheels roll in Palestine! Two hours' ride from Jaffa I found lying in the sandy road sea-shells, evidently worn smooth by the waves of the sea. These shells are recent¹ and identical with those found on the shore at Jaffa. I find them off the road and scattered over the plain for miles; and hence I am led to doubt whether they were transported here by any other force than that of the waves of the sea, which at some remote period covered this plain for miles east of Jaffa. At one and a half hours' ride from the town we came to a little mosque, a quarter of a mile before reaching the little mud village dignified by the name of Yasoor. This mosque has nine little domes on its square top, arranged three on each side and one in the centre, and looking to all intents like a set of large Dutch baking-ovens, built here that the baker might avail himself of the custom at Jaffa. The mosque is surrounded by tombs. On ascending a small undulation, Jaffa is seen built on a somewhat conical elevation, and appearing white in the sun. We are now soon among the suburban red clay or mud huts; and on either side are the most beautiful, the greenest, and the largest orange-groves I have seen since leaving Florida. The birds seem to enjoy the groves as much

¹ Pectens.

as ourselves, and their presence adds to the charming beauty which surrounds us. The scene is fairylike. Every thing is cheerful and bright, and the beautiful fruit hangs like gold upon the branches. The very fragrance of the oranges is perceptible. Reluctantly we leave our beautiful visions and the fragrance of the groves to encounter the inner realities of the town. We enter after passing a crowd of orange-merchants. Jaffa has two gates, opening, of course, upon muddy streets. Some of these streets are wider than others, but only by a few inches, and do not allow of the description of Jaffa as having wide streets. Perhaps with a little stretching of my tape some of the streets might measure ten *whole* feet; perhaps by another pull I might say ten feet *one inch*; but this is the utmost for the widest streets.

The bazaars seem well supplied, and some houses appear more like wholesale stores than any we have hitherto seen in the land. In order to traverse the city, we have to ascend a flight of steps in one place, and from an elevated situation we find that there are eight or nine vessels in port. This afternoon I have taken a daguerreotype-view of the city from a point on the south of the town, which is very accurately represented in the view on the following page. The large wall encloses the barracks of the Turkish garrison now at Jaffa. We pass through the parade-ground outside the walls. The recruits are a raw set, though the Sultan's soldiers. They are in training as we pass, in their European pantaloons, and standing in rank, with their hands by their sides stretched downward as stiffly as though they had been



subject to cramp from infancy. In this spasmodic posture they march off to the order, "right," "left," "right," "left," given in Arabic, putting down the corresponding foot with a motion so galvanically positive that it is to the utmost degree ridiculous. Some march with "heads up," as if an invisible being was painfully balanced on the tip of the prominent feature of their faces; and thus, with down-stretched arms and elevated noses, the pride of Egypt—or rather of the Sultan—moves onward, the captains all the time looking as if the cholera was to be the result of every step they took. These men, or a large part of them, we met on our approach to the city engaged in the elevating employment of washing the clothes of themselves and the army in general. On returning to our lodgings we passed several schools, where all the children seemed very busily engaged,

sitting, as usual, on the ground cross-legged. At the convent, we ascended until we reached a room looking out upon the sea; and to-night we shall again sleep with its roar sounding around us. To-day I made inquiries of some intelligent natives in reference to the cultivation of the rose upon the plain of SHARON, which we had passed. That variety of the rose familiar to Europeans does not seem to be known by those natives of our company, nor by any of their friends, as a rose found upon this plain; but that it does grow uncultivated in Palestine is evident from the fact that somewhere north of Jerusalem, and between Jenin and Bireh, we passed roses growing wild; and such may formerly have been the case here. So, with the rose of Sharon still on our minds, we close the day and the week.

CHAPTER XXVIII.

JOPPA—DEPARTURE FOR MALTA—HOMEWARD.

THE air to-day is pleasant and mild, which yesterday at the same hour was uncomfortably cool.¹ It is the Sabbath morning; and after breakfast, and some scriptural readings in reference to JOPPA, we set out in search of a place of worship. A gentlemanly Maltese accompanied me to the British consul's, where we found that "prayers were over," from which I inferred that he was in the habit of reading the service every Sunday morning; but we thought it an unusually early hour, as it was about ten o'clock. The service is regularly attended by eight or ten. On our return, we passed the house of "Simon the tanner," which, as written, (Acts x. 6,) is "by the seaside." There is an old wall still remaining, said to be part of the house of Dorcas, but more probably of the Simon with whom St. Peter stayed, or, perhaps, in the opinion of some, the house of neither. But I am not inclined to doubt tradition even in this; for the location and appearances are in favor of the supposition, though the place has evidently been altered; and in an adjoining room we noticed, on the following day,

¹ Thermometer 62° at three p.m. in the shade, 75° in the sun. At sunset, or a quarter-past five o'clock, 59°.

a massive ribbed arch, from which we supposed that the date of its erection could not have been earlier than the twelfth century. It is used as a place of worship by the Mohammedans. A piastre was given to the keeper; but he complained that it was not sufficient, and I added another, waiting to see if he would ask for more. But nothing further was said. If I had not had the appearance of a Frank, a half-piastre would have satisfied him.

In the convent, which is large, there is a chapel; and, hearing the sound of voices proceeding from it, I entered, and found fifty females in a little gallery. A few others were below, with white cloths thrown over them, in appearance resembling the penitents in the streets and processions at Naples. Some boys were near the altar, and two rows of men kneeling in lines leading from them to the door. On my left as I faced the altar were three little boys, the middle one bearing a large crucifix, the others lighted candles. After a little chanting in Arabic, they left the church and in a short time returned. It was to me very interesting to see these Syrian children, both boys and girls, perform their parts in the service and seem to enter into the spirit so well. And though I wish them a better faith, one which has more of the promise of the life that now is, as well as of that which is to come, I could not but feel interested in the artlessness of their actions. Several little girls were on my left, and one quite prettily dressed, in apparently a "mousseline de laine," of a cream color and figured, made after the style of "the Philistines," to-be-sure, with the "trowsers pat-

tern," but quite pleasing in her perfect simplicity; and when all the adults, at a certain part of the service, raised and extended their hands, little "*mousseline de laine*" did the same, with a number of others, and all so innocently, and with such perfect good nature and sprightliness, that we were quite interested in them. Who would be otherwise? The contrast to a scene of yesterday came to my mind. I was returning from a walk beyond the walls, and, passing by a company of native children of Mohammedan parentage, sitting by the wall, I accosted them pleasantly, as I had frequently done before to the country-children. But the little creatures acted as though they had never before been spoken to kindly, and ran off in their rags and fear.

This afternoon we visited the Greek church at time of service, which commenced at the close of the Latin service, at four o'clock. Only eight were present besides ourselves; and three of that number were priests. One, in repeating the prayers in Arabic, went over the form with such rapidity as to astonish my companion, who was a Maltese and well acquainted with the language. The rapidity, attended at the same time with a tolerable distinctness in enunciation, was utterly indescribable, unless I should compare it to the enunciatory puffs of a locomotive steaming at the rate of sixty miles an hour. The chapel is a musty, confined, and dim-looking room, hung around with pictures of the apostles and of others in gilt frames, with some antiquated candelabra having drops few and far between. The Armenian convent was still more

forsaken; for here were only two,—one “father confessor” and one confessing.¹ On returning, a little bright-eyed girl, with a rosy complexion, peeped out from a small balcony, and, when I noticed her with a slight motion of the head, cried out, in Italian, “A good-afternoon to you, sir.” She was not more than six or seven years old. I also passed some little boys, one of whom accosted me in Greek with “*Kaleen nikta*,” “Good-afternoon, sir.” I am told that this often happens among the children who learn a little of foreign languages with which to address Franks.

Before dinner to-day I found that the children of my Maltese companion were Greeks. They read for me in my Greek Testament, down to the smallest boy, who was only nine years old. They read the Greek with great ease. Their pronunciation was somewhat like to that of some of our colleges, except that there appeared to be a stricter use of the accents, even where the vowel would seem to militate against

¹ On passing to our lodgings, we noticed on the rocks a bird with white feathers, in places shaded with a dark gray, of the size of a sparrow-hawk, the bill apparently one and a quarter inches in length. It was astonishing to see him fly up and balance himself some twenty or thirty feet from the water, and then descend rapidly to the surface and beneath it, bringing out a fish about two inches, sometimes two and a half, long. His sight must have been exceedingly sharp to see at that distance, especially as the water was not very clear. When in the air, his head was kept so steady that I could not notice that it moved at all, while his wings were fluttering rapidly. He descended five times, each time bringing out a fish, which I cannot think he ate but in part. I noticed here another bird,—probably a *mota-cilla*,—in search of something in the water, about the same size as the latter or somewhat smaller, of a light lead color, with a long bill, of active movements like the snipe, and searching principally around the rocks for food. These will make two additional varieties, the last the 24th.

their power. The word *ἰσος*, which is generally pronounced *weos*, they pronounce *eos*, and the *χ* like *h*, as in New Haven and some other places. The little boy trilled the *ρ* with a peculiar trill which we have noticed elsewhere. These children have had the first advantages in Greece. The ancient with the modern Greek is taught in the schools at present.

This morning my Maltese friend told me that his son had been stabbed to death in Greece. The murderer applied to the father, and offered him two thousand dollars if he would appear in court in such a way and with such defective evidence that the murderer might escape. But the reply was, "The law shall take its course." Some one urged that the man was drunk and therefore ought not to be punished. This is a common excuse for crime in Greece. But this case was evidently one of premeditated murder, and the reply of the father was, "*Hang the liquor, then.*" Once, previously, a man murdered a companion: he escaped punishment capitally, by paying a large sum of money. He then committed murder a second time; and now it was asked, "What will you do? he was drunk, and now is sober." "Let him get drunk again," was the reply, "and then tell the people you are not going to hang Johannes, but the liquor that murdered: hang that, and let Johannes go free."

"Pray, what will become of Johannes?" persisted the company.

"Why, if Johannes was not intimately connected with the liquor, maybe he will escape, being innocent;

but if he was connected with it, then he ought to suffer with the criminal." This was the plan suggested in Greece.

Up to this moment we expected to return by the coast to the north; but the appearance of a steamer off the coast, bound for Alexandria, and the dissatisfaction we had all felt for some time past with our dragoman, determined a part of our company to leave for Malta by way of Alexandria. The mules and baggage had actually left Joppa for Cæsarea; but a messenger was despatched to direct their return. A consideration was paid in view of the fact that our intended tour north was not taken, "backshish" given to our good-natured "Nicolò" and to the muleteers, and we were soon on board an English steamer unexpectedly in port. We had previously purchased several articles in the bazaar, among the rest, oranges, which were obtained at the rate of *five for a half-piastre*, or two cents,—which we considered very low; but our Maltese friend informed us that we had paid too much. He returned with me and made the bargain himself at *twenty for a piastre*, that is, five for a cent! The Joppa oranges have few or no seeds, and are considered preferable to others.

This evening we embark, with a thrill of gladness at being among a crew of English and with a gentlemanly English captain in an English vessel. We feel as if almost at home already, though we have nearly six thousand miles yet to travel, and months may elapse before we shall leave Europe. With the English spoken all around, it appears as if a strain of

unusual but pleasing music had commenced, to which we had not listened for years.

At Alexandria we encountered some trouble in leaving our vessel for one just then in port and bound for Malta and Marseilles. We were in quarantine because we had left the port of Joppa, and therefore were not permitted to land at Alexandria. At the same time, we must have our passports *visé*, or signed, by the consul at Alexandria before we could obtain passage on board the French steamer bound for Marseilles. What were we to do? This quarantine-custom is exceedingly trying, as well as ridiculous, especially as we have come from a place not more than twenty or thirty hours' sail from Egypt, under the same government, and during a perfect state of health in both countries, warranting perfect freedom from the plague. No one can take the smallest article from us—not a thread, not even a note—without becoming subject to the condition in which we are ourselves; that is, to a confinement for five days in the quarantine jail.

Now, by accident, oversight, or intention, you may touch some person; and, if you do, the unfortunate one touched is immediately dragged into quarantine with your own infected self; so a guardian attends us, with a little strip of yellow woollen cloth over his shoulder, indicative of the fact that he is, like ourselves, “infected,”—outlawed.

We are not permitted to go anywhere without a “guardian;” so, taking one with us in a boat with four sailors, we rowed for the French steamer, and, when

we had arrived, found that we could not become passengers till we had applied at the "Palaistoria," where the captain was. Rowing thither, we found the captain, who directed us to get our tickets from the agent at a little barred room; for, though he was captain, he knew no more of the prices of fare than a fish. So, passing on to the barred room which prevented us from going beyond, and accompanied by our guardian, we presented much the appearance of criminals in a jail. Here we met a little red-faced, bustling Frenchman, who knew not as much of good manners as a knowledge of his mother-tongue for only two days ought to have taught him. He informed us that our passports must be signed by our consul before he would give us tickets. Here was a difficulty. Our passports were nicely bound. My friend promptly gave his up, after tearing the contents, with its signatures, from the leather binding. For my part, not feeling inclined to destroy a little volume which I considered a relic, having the signatures of more than fifty various European consuls, I directed the agent to send to our consul and get a new passport made out for me. The object of tearing my friend's passport in the manner described was to avoid the fancied infection, as leather cannot be smoked clean,—so *they* say. The agent, after scolding us in French for our delay in presenting ourselves, as the consuls closed their offices at four o'clock, departed in search, and after some time returned with my friend's dishevelled passport and with no "visé:" the consul was out. So our only course was to apply to the

captain, and, rowing back, our application was granted, on condition that we should obtain a "pass" at Malta. But, before we left the office, a little scene occurred, quite amusing, but which might have ended very differently. The agent appeared to need some explanation and designation of terms expressed on his papers; so, suddenly and unguardedly thrusting my hand through the bars which separated us, I touched his paper with my finger, and came very near touching himself, when I was startled by the guardian on my side snatching the paper away from the agent, who declared that *he* was not touched, and so emphatically that both the guardians had to "give in." But it would have taken a very slight movement further on my part to have placed the agent in "durance vile" for five days.

We were soon on the deck of the steamer, bound for Malta and Marseilles. The deck was covered with Turks from Mecca, with their wives, children, and slaves, bound homeward to Algiers; and we could scarcely walk without treading upon them. The wives of the wealthiest, especially of the principal sheiks, were lodged in the cabin-staterooms, and others in parts concealed from the main saloon by a curtain. As the curtain was frequently drawn aside, or the door to the principal stateroom in the dining-saloon opened, where the sheiks' wives were laid on the "shelves," the company sometimes had a glimpse of their pale faces, otherwise kept strictly shrouded from the gaze of any Frank. Some of them were very white, with the usual glass bracelet around the wrist. The sheik of

the Algerines was on board, and his two or three wives in one of the saloons above mentioned. These are his favorite wives, who form only a part of his harem, and who have travelled with him to Mecca on the pilgrimage, for which they can wear the green turban; and I understand that this act of devotion entitles their children to wear the same down to the great-grandchild, who then makes the pilgrimage that the honor may continue in the family. But these poor women! I am surprised that they can endure this close confinement. Their greatest sin would be to permit a Frank to see their faces on deck; and yet, in the absence of their lord, it sometimes happens in the cabin that they are seen.

The sea was heavy and rough, and the boat pitched too much indeed for any one's comfort. But what a scene there was on deck! Alas for the sea-sick Turks and "Turkesses" above and below! Their illness it would not be allowable for me to describe, so inexorable was that old fellow Neptune in his demands for tribute from the hadjis, even to the uttermost. There were one hundred and thirty of them in this little steamer, crowded together in almost every position. The air was full of the "Turkish odor" so peculiarly their own; for these fellows act as if they thought cleanliness a crime; and, to my own knowledge, many of the lower classes never think of washing their clothing any more than a gentleman would think of washing his boots. Yet these are the men who call clean Christians "dogs." Their manner of shaking hands is peculiar.

They simply lay the tips of their fingers upon those of their friend, drawing their hands toward themselves, and afterward put them upon the face or breast after the manner of some very delicately-fashionable ones in the far West. A very different handling took place, however, with some others. It seems that a young Turk in some way insulted an aged one of his company; whereupon they commenced the first fight on board, which was had without the least noise between them, as if they were going through with a very painful pantomime, consisting of a very active pulling of one another's hair and noses. It was quite distressing to see the younger one trying to tear out the gray hair from the aged man's head. They were separated, and did not seem inclined to commence again.

To-day I have visited, on deck, the place where the slaves are cooking dinner for their masters. I understand that the sheik on board has sixty of these attendants in his suite. The French obtained some signal aid from him during the war between that nation and Algiers. He prefers the "deck-passage," else he would have been offered the first cabin,—so we are informed by the captain; for the steamer, we must remember, is French. But the cooking,—the cooks and the thing cooked! The latter is a little round grain, composed in part of flour, and appears like dark tapioca. The cooks are black-faced Nubians, with long, dark, dirty dresses, which I should judge, from certain evidences, have not been removed for washing since a period of time "back to which memory runneth not." There

are holes in their noses where once they wore rings, enormous earrings, three and a half to four inches in diameter, in their ears, and a notion in their heads that it is a sin against Mohammed to put their hands or faces *into* water, and at the same time such greasy, dirty hands that scraping them would be a relief to their weight. These are the cooks; and all the truth in relation to them is not yet told. The cooking is done over the blacksmith's fire. In some iron pans, by means of wooden spoons, the cooks' fingers and hands, and an occasional tasting and eating and returning to the main kettle what they could not conveniently swallow, the work was completed. After these operations, the thing cooked was put by the cooks into a huge wooden bowl of the capacity of a half-bushel, which was carried aft; and then the sheik and five or six of his principal friends surrounded the bowl, each having a wooden spoon, with which he shovelled up a quantity, committing it to his throat, down which it slid with considerable velocity, due to the numerous greasings each particle had received during the process of cooking. After them a few of the attendants approached; and the rest was soon devoured.

After one or two deaths on board, some showers of rain, during which some of the company were piled up three deep under sails, and some pleasant hours and some very unpleasant, we saw in the east a few fleecy clouds nestling down low upon one distant spot on the sea. This was Malta, the ancient MELITA. We were still on Biblical ground. On a former occasion we had left some very dear friends at this beautiful island.

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Intending to remain some time on the island, bidding our friends farewell, I entered the quarantine. Owing to the kindness of my intimate friend, C. L. REHN, Esq., of Philadelphia, as well as to his admirable business knowledge and promptness, I was enabled to remain still longer in the Mediterranean, and especially at Malta.

A little circumstance occurred on entering the harbor which is worthy of notice. A number of our friends were on deck. Malta appeared singularly beautiful in the bright sunshine, which enlivened its cream-colored stone buildings with their little projecting second-story porticos and its stupendous and wonderful fortifications. While admiring the scene, we saw occasional spray rising suddenly from the surface of the water with the most perfect likeness to the spouting of the whale; and after repeated assurances that we had seen whales we parted,—our friends leaving port for Marseilles. The following afternoon I saw that the balls fired from the batteries skipped upon the surface of the sea; and occasionally a shell fired from the mortar exploded in the air, leaving a little white cloud. Last evening the deception was complete, and several gentlemen, not of our company, left the harbor satisfied that they had seen whales here, though they never thought before that these fish were to be found in the Mediterranean. The whole is now explained. The apparent “spouting” was due to the balls falling at great distances in the water; and yet my friends sailed yesterday under the impression that they had seen “the whale.”

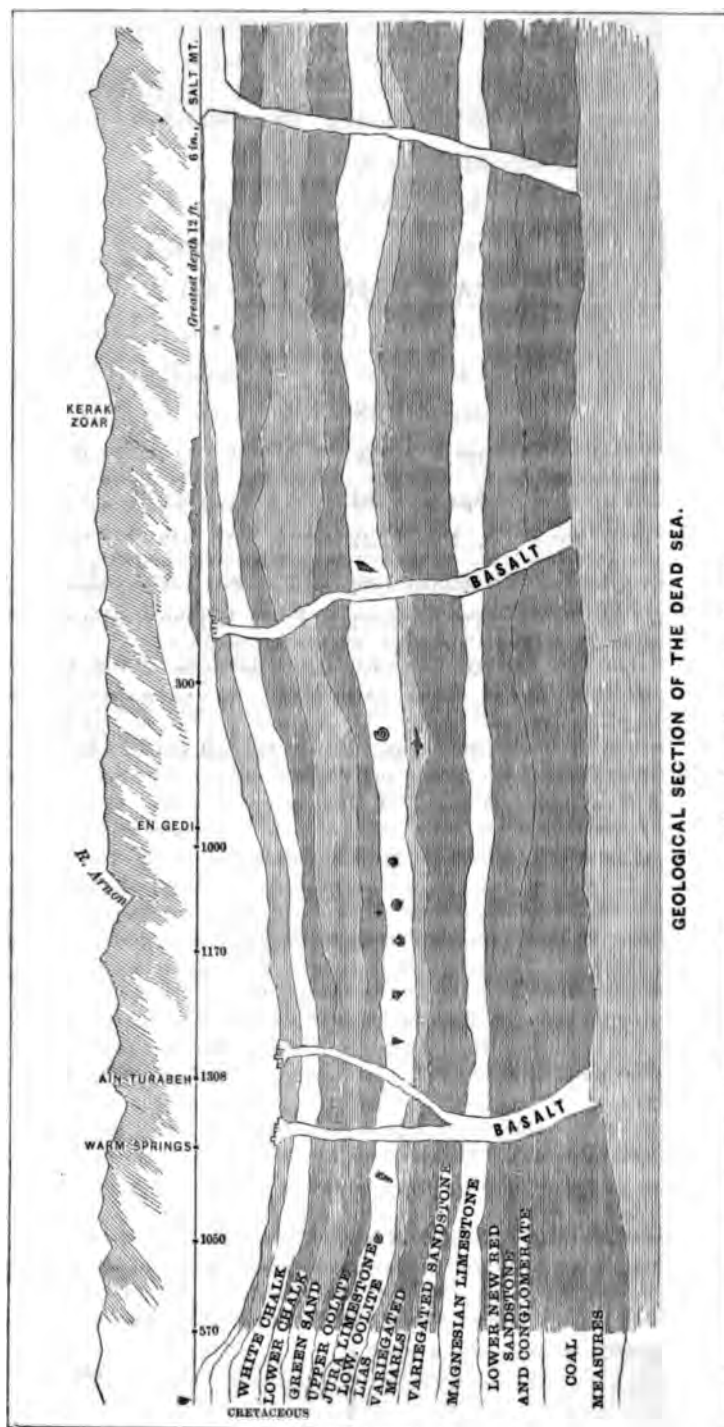
The kindness which I received in this sunny isle I can never forget; and the information gained from various sources here was invaluable. The library at Valetta is, in several respects, one of the finest in Europe. I lectured at the University, visited the schools, which were in a flourishing state, and made many examinations throughout the island. Valetta, the chief town, in its climate and society, in its interesting associations, its cleanliness and beauty, is one of the most inviting spots upon this gem-island of the Mediterranean. Here we stayed a time to pursue some studies, and fortunately to form some friendships among some of the citizens and their intelligent, accomplished, and warm-hearted circles, the recollection of which will ever make my visit to Malta the sunniest spot in the memories of a whole life. And this is the Melita of the Acts,¹ where once "the barbarous people showed the apostle no little kindness² after his shipwreck." Valetta—the town of the Knights of St. John—the town of carved palaces and beautiful residences—is inhabited principally by the British officers and their families and friends. Many visitors from Europe spend much time here, and some visit it for a winter retreat. That season is a time of considerable gayety and life. Lectures and concerts, parties and picnics and boating-excursions, make time

¹ The results of various examinations in reference to this place were published in the *Christian Observer*, of Philadelphia, Rev. Dr. Converse, editor,—to whom the author is indebted for many kind suggestions and encouragements during the prosecution of the present work.

² Acts xviii. 2.

pass very pleasantly, though the island appears so lonely and inaccessible to Europeans.

When I came here the year before, I was a total stranger, without a letter of introduction or an acquaintance. I now leave it as I would if leaving a large portion of the dearest friends on earth behind me, and many whom I love and respect, socially, intellectually, and as Christians, and whose kind regards I believe I carry with me. Leaving Malta, we bade adieu to the last spot of scriptural interest which we had visited, and soon were on the Continent, and thence we left for England, with exceeding gratitude for health and success during many exposures, for a better understanding of the Scriptures, and for more liberal views, which should enable us to make allowance for the frailties and variances of habit and opinion to which all of the race, however scattered, are subject.



GEOLOGICAL SECTION OF THE DEAD SEA.

APPENDIX.

APPENDIX I.

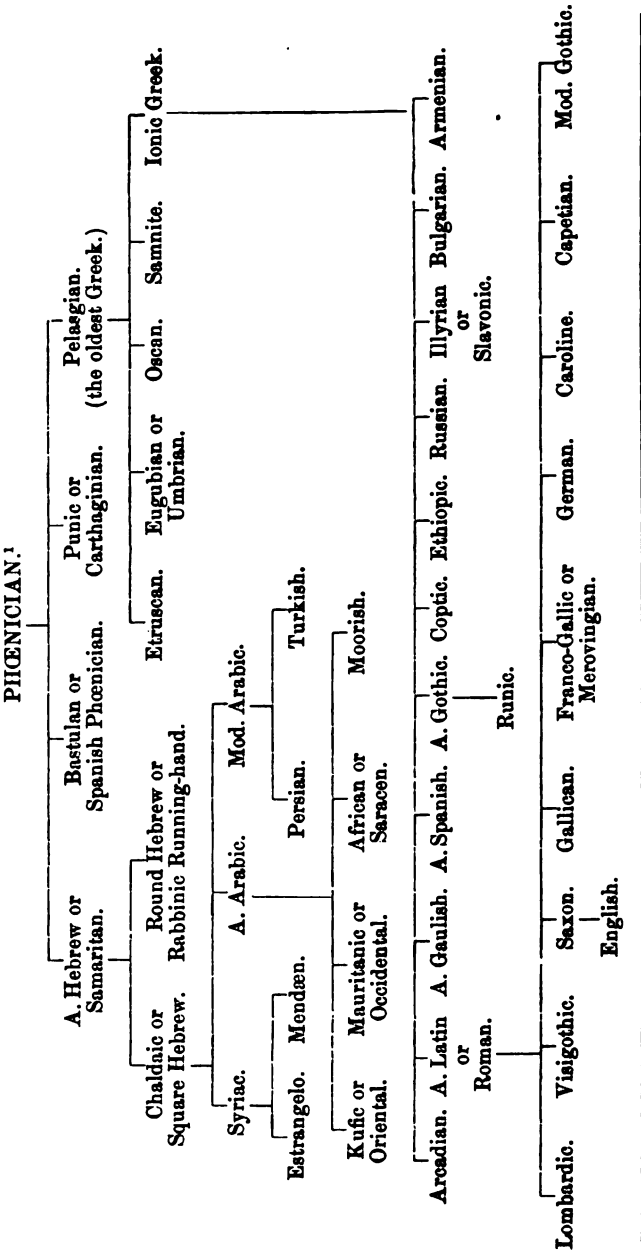
Nothing presents so impressively the influences ramifying from this Phœnician invention as the following table of the written alphabet.

There are several claimants of the right of being considered the first spoken language, in reference to which claim there is much uncertainty. The annexed tabular history of the written alphabet seems best authenticated, and hence the clearest exhibition of the relations of *written* languages, so far as deduced from the Phœnician spoken by the ancient inhabitants of Phœnicia before the entrance of Joshua into the promised land.

The arguments bearing upon the question as to the first spoken language are varied, and in some cases perplexing and unsatisfactory. Yet those urged by Bochart, Scaliger, Lipsius, and Vossius, and adopted by many others, are perhaps the most philosophical, and place the Hebrew at the head as the parent language and the first spoken. The Syrians claim a right to be heard on behalf of their own tongue, (see Quatremere's Essay, *Journal Asiatique*, Mars, 1835,) and the Abyssinian comes in for a share of attention. (Advert. to the Ed. Princip. of the N. Test., Rome, 1548.) The Chinese has put in its claim, (Webb's *Antiq. of China*, London, 1678,) and even the obscure Biscayan has had a representative of its pretensions in Don Thos. de Sorregnieta as the "mother-tongue of all human dialects," (*Appologia de la Langue Bascongada*, Madrid, 1804;) and Gropius Becanus is noticed as having been in the field long since advocating the claims of the Low Dutch of his Vaderland, as the language spoken by Adam and Eve in Paradise. (*Origines Antwerpianæ*, Antwerp, 1569.) See authorities referred to in *Cosmophonog.*, Gouraud, N. Y., Redfield, 1850.

Runic, in the table, is the title of those letters in which the Icelandic was originally written. The materials for writing were in the first ages, in this part of the world, only wood or stone; and the convenience of the writer required that the strokes should as it were plough up the material written upon. Hence the term Runic, which signifies a furrow in the Icelandic tongue,—a language called so because most pure in Iceland, although the mother of the modern Swedish and Danish tongues. (RYN Sulcus. Vid. Olaij Wormij *Literat. Runica*, 1636, 4to, pp. 2, 3. Also five pieces Runic poetry, London, 1762, Preface.)

HISTORY OF THE WRITTEN ALPHABETS.



¹ Origin and Progress of Writing, by Thos. Arto, Esq., London, 1804.

APPENDIX II.—(Referring to p. 166.)

THE inscription upon the coin found at Sidon (of which an engraving has been given on a previous page) is characteristic of that simplicity which was adopted in earlier times. Indeed, this appears to be the simplest expression, the whole title being ΑΛΕΞΑΝΔΡΟΥ ΒΑΣΙΛΕΥΣ, of *Alexander the king*. In later times most extravagant titles were inscribed; as follows, "King of kings;" ΘΕΟΥ, "Divine," or "Godlike King;" on the coins of Cleopatra, ΘΕΑ ΝΕΟΤΕΡΑ, "The New Goddess." On a coin of Severus, the Greeks, in a spirit of servile flattery, inscribed, ΣΩΤΗΡΟΥ ΒΑΣΙΛΕΥΣ ΤΟΥ Ο ΚΟΣΜΟΥ ΕΤΥΧΕΙ, "money of the Saviour-King: the world is fortunate." ΑΥΤΟΚΡΑΤΩΡ, "Absolute Sovereign," on coins of Triphon, the Syrian monarch, (reigned from 142 B.C. to 138 B.C.,) and on those of the Parthian king Arsaces IX. ΚΑΛΑΙΝΙΚΟΣ, (Akerman, Num. Man.,) the title of Hercules, signifying "Conqueror," on coins of Demetrius III. ΦΙΛΟΠΑΤΗΡ (φορ),—(Mionnet gives for Dem. III., also Greek and Rom. Med. vol. viii. p. 75, Paris, 1837.)—Antiochus XII., XIII., and others. ΘΕΟΣ, ΘΕΑ, "God," by the Ptolemies and others; the latter by Cleopatra on the coins of Mark Antony, (See Mionnet Dis. Med. v. 6, Paris, 1612.) ΔΙΚΑΙΟΣ, "Just," common on the coins of Parthian kings. ΔΙΟΝΥΣΟΣ, "Bacchus," adopted by Antiochus VI. and XII. of Syria; and such as *illustrious, pious, having paternal affliction*: these are Syrian. *Lover of Cæsar* (ΦΙΛΟΚΑΙΣΑΡ) occurs on a coin of Agrippa, the King of Judæa, and *Lover of Claudius*, on one of Herod, King of Chalcædon; *Lover of his mother*, Demetrius III. of Syria. Several have *Lover of his father*. ΣΩΤΗΡ (Saviour) occurs on several, Ptolemy I. and VIII. included. But the most interesting inscription to a Biblical reader is the title ΕΥΕΡΓΕΤΗΣ, *benefactor*, found on several coins stamped before Christ,¹ and evidently existing in his time, showing that some great men were styled benefactors, or, as it is in Luke xxii. 25, *Και οί εξουσιαζοντες αυτών, ΕΥΕΡΓΕΤΑΙ καλοῦνται*, to which title our Saviour may have alluded. The stamping of small lumps or masses of metal seems to have been at first only *sealing* them to give authority to the coin, as a seal would to an agreement, and it was done at first only on one side.² The genitive form of the title with the image of the reigning king, or in Palestine of the Cæsar at Rome, would signify that it was the money of him whose image was thereon. It was his image; he reigned; and tribute was to be paid to him who reigned.³ To know, then, the one to whom tribute was to be paid, the image of the coin need only to be consulted. Hence the appositeness of the Saviour's request, "Show me a penny," (Luke xx. 24; Matt. xxii. 19–22.)

The chalcus was the earliest Greek copper coin, perhaps struck in the

¹ Mithridates V. of Pontus, Alexander I., Ptolemy III., and others mentioned by Akerman, p. 18, and Mionnet, Med. of Greek and Rom., Paris, 1837, vol. viii. p. 76, Dem. III.

² "An Inquiry into the Motive of the Ancient Coins," &c. by F. Burgon, Esq., Numis. Journal. vol. I.

³ Akerman, p. 33.

time of the Peloponnesian War, and must have been very small, as Demosthenes uses the phrase "not worth a chalcus;" yet, in the after-degeneracy of the country, the chalcus was divided and subdivided, small as it was, until it was reduced to a coin called *λεπτα*, *lepta*, now in use, and also at the time of the Saviour, and referred to under that name in Mark xii. 42, Luke xxi. 2, xii. 59. The mite of the widow must have been very insignificant, when ten times its value in the time of Demosthenes was contemptuous.


But still further: the value of the terms on these coins, together with a knowledge of the geography of Palestine, may aid us in an understanding of some of the terms used in the Greek Testament. On the coins of Heliopolis (Baalbec) occurs the phrase ΠΡΟΣ ΔΙΒΑΝΟΣ, where *προς* signifies under Mount Libanus, but in a sense qualified by our geographical knowledge, thus, Cæsarea ΤΙΠ'ΑΡΓΑΙΩΝ, (*των προς Αργαυων*), under Mount Argæus, or probably under the tops of Argæus. Again, we have *προς θαλασση*, or *θαλασσαν*, on coins of Prusias in Bithynia and Laodicea in Syria.

The numerals on Greek coins are—

INTEGERS.								
Α	Β	Γ	Δ	Ε	Ζ	Η	Θ.	
1	2	3	4	5	6	7	8	9.
CENTENARII.								
Ι	Κ	Λ	Μ	Ν	Ξ	Ο	Π	Ϟ.
10	20	30	40	50	60	70	80	90.
DECADES.								
Ρ	Σ	Τ	Υ	Φ	Χ	Ψ	Ω	Ξ.
100	200	300	400	500	600	700	800	900.

Each character stands for its full value in composition; thus, ΔΚΧ signifies 624, and may be read either way, as it will be the same. The various eras commence thus:—Era of Pontus and the Bosphorus, with the year of Rome 457, or 296 B.C. The Egyptian era commences with the reign of Ptolemy I. The Seleucidan dates 312 B.C. The era of Seleucus (still in use among the Eastern Christians) appears as late as the year 508, (of Christ 196,) on the medals of the Greek cities within the Parthian Empire. (See Moyle's Works, vol. i. p. 273, &c., and Freret, Mem. de l'Académie, tome xix. vol. i. p. 81, note.) The Augustinian or Actian era dates 31 B.C. The Pompeian era dates 63 B.C. The Cæsarean era dates 47 or 48 B.C. Sometimes the date is represented thus, ΕΤΟΥΣ ΔΖ, (year 37,) contracted more frequently ET or ETO. On coins of Alexandria we find ΑΥΚΑΒΑΝΤΟΣ instead of *ετους*, being an actual term for "year" among the Greeks, as noticed by Macrobius, (Saturnalia, lib. i. cap. 17, p. 14 of Akerman.) But we are not subjected to the necessity of confounding Δ the initial of the year and Λ the numeral decade, from the fact that the old L of the Greeks is used, being a more ancient form of Lambda. Numerous coins bear Λ ; i.e. *Αυκαβαντος* Α, (year one.)

As an illustration of the value put upon the fountains of Damascus, it may be said that, while the Greek for fountains (ΠΗΓΑΙ) is of rare occur-

rence on any medal or coin, it is nevertheless found on the coins of Damascus, and ΧΡΥCΟΡΡΟΑΣ, *chrysorrhœas*, "golden stream," the title on the coin of the same place, referring to the river Barada. On the coins of Palestine we have the following:—On the coins of Neapolis, (Nabulûs,) in Samaria, we find ΕΠΙΧΗΜΟΣ, *renowned*; Colonia Ptolemais occurs on the coins of Ace or Akka, (Acre,) (Akerman, p. 37;) Ἀλία Capitolinis, abbreviated ΑΙΑ. Scythopolis in Samaria, anciently Nysa, ΝΥCΑΙCΩΝ. A vast number were struck by the Roman colonies; and the ordinary types are a priest guiding two oxen yoked to a plough, that being the usual mode of marking out a town: whence the origin of *portal*, from the fact that the plough was carried (*porto*) over the space left for the gate or *porta*. (Eckhel, Doct. Num. Vet., vol. iv. p. 489.) We have ΒΗ. for Berytus; ΑΣΚ. for Ascelon; ΙΟΥ. and ΙΟΥΑ for Julia or Julius; ΠΤ., Ptolemais; ΝΕΟΠ., Neapolis. On Tyrian coins the monogram  occurs, for ΤΥΡ.

While speaking of coins, I may be permitted to add some information in reference to the Turkish coins, for which I am much indebted—as I am for some communications on the subject of the value of other early coins—to Messrs. Dubois and Eckfelt, of the United States Mint. The Turkish monetary system is exceedingly uncertain. In 1764 (reign of Mustapha III.) the piastre was worth sixty cents; in the next reign, (from 1774 to 1789,) forty cents; in 1807 it was reduced to twenty-six, in the next year to eight, in 1827 to six, and in 1832 to three, intrinsically, though in commerce a fraction over five cents to the piastre. In the present reign it is 3.8 in the silver coin and 4.4 in the gold. In actual money it is divided into forty paras of three akeheh or aspers each. The silver coin so called is but forty per cent. silver, only for pieces of one and a half piastres and upward. The smallest coin is the para, about the size and thickness of a little-finger-nail, and of two grains' weight, of only .077 of silver, or about seven parts out of a hundred of silver. Not less than ten paras are required to make one cent in trade; and yet something may be bought with them, but generally only among the natives. Mr. Dubois rates the real value of the para at one-thirtieth of a cent. (See Manual of Coins and Bullion, United States Mint, 4to.)

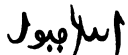
It is not necessary to be an adept in Arabic to understand the inscription of Turkish coins, almost the only character used being Arabic variously modified. But all who read Arabic and Persian may not be able to decipher Arabic on the coins, from the liberty taken in writing it. For example, on all the coins of Turkey and its dependencies (Morocco excepted) there is on one side (noticed by all Oriental travellers) a dash, as if it were a prolongation of the lower part of a figure 2; thus,—



where the left-hand figure is the coin-dash, and the right-hand figure the Arabic word, with which liberty has been taken in making the former. The simple meaning of this dashing figure is "at,"—struck "at" or "in" Constantinople or Egypt, as the case may be. This liberty is more apparent

in the writing of the names as seen below, where the Arabic on the right is the correct alphabet-form, and on the left the coin-form:—

Kostantiniyeh,  قسطنطينية Constantinople.

 اسلامبول Islamboul.

Misir,  مصر Egypt.

The word Islamboul is evidently a corruption of Stamboul, or rather an intentional pun by the Mohammedans on the word Stamboul, forming it into Islamboul, which signifies "full of faith,"—namely, Mohammedanism. The coins of the present Sultan, however, have the first form, namely, "Constantinople." Those from Egypt—*i.e.* Misir, which is evidently a contraction of Mizraim, the son of Ham—are marked as in the third example. Over the dash are the figures of the years of the Sultan in whose reign the coin was struck, in the usual Turkish numerals, thus formed:—

١٢٣٤٥٦٧٨٩٠
1 2 3 4 5 6 7 8 9 0

Thus, many of the coins used at present were struck at Constantinople in the year of the Sultan 28, which being above, and the year Anno Hejiræ 1223 below, the dash, the inscription will appear thus:—

(٢٨)

١٢٢٣

On others the dates are year 1, date 1255; thus:—

(١)

١٢٥٥

Only the date of the ascension of the Sultan is given in Anno Hejiræ, although his reign might have lasted thirty-one years, as in the case of Mahmoud II., who ascended 1808. In the Morocco coins the dates are in English figures.

APPENDIX III.

The Macedonian and Asiatic Solar Year.	The Syro-Macedonian Solar Year.	Jewish Months.	Days.
1. Dios.....	Hyperberetæus.....	Marchesvan.....	Sept.....30
2. Apellæus.....	Dios.....	Chisleu.....	Oct.....30
3. Audinæus.....	Apellæus.....	Tebeth.....	Nov.....30
4. Peritius.....	Audinæus.....	Shebat.....	Dec.....30
5. Dystrus.....	Peritius.....	Adar, and Veadar in Leap-Year.....	Jan.....30
6. Xanthicus.....	Dystrus.....	Abib, or Nisan.....	Feb.....30
7. Artemisius.....	Xanthicus.....	Iyar.....	March.....30
8. Dæsius.....	Artemisius.....	Sivan.....	April.....30
9. Panemus.....	Dæsius.....	Tamus.....	May.....30
10. Lotus.....	Panemus.....	Ab.....	June.....30
11. Gorpæus.....	Lotus.....	Kiul.....	July.....30
12. Hyperberetæus.....	Gorpæus.....	Tisri.....	Aug.....30

Five intercalary days are added, making 365; and in the fourth year six are added, making 366.

Civil Jewish Year.	Moslem Year of Twelve Lunar Months.
1. Abib, or Nisan.....	Moharram.
2. Iyar.....	Safir.
3. Sivan.....	Rabeca-el-Owwal.
4. Tamuz.....	Rabeca-et-Tanee.
5. Ab.....	Gumád-el-Owwal, or Gumáda-l-Oola.
6. Elul.....	Gumád-et-Tanee, or Gumáda-t-Tániyeh.
7. Tisri.....	Regyb.
8. Marchesvan.....	Shaabán.
9. Cisleu.....	Ramadán.
10. Tebeth.....	Showwál.
11. Shebat.....	Zu-l-Kadeh, or El-Kadeh. ¹
12. Adar and Veadar.....	Zu-l-Heggeh, or El-Heggeh. ¹

A simple formula may be given to reduce the Mohammedan year to our own, or Anno Hejiræ to Anno Domini, thus:—The date of Mohammed's flight is usually supposed to be July 16, A.D. 622. If, therefore, the six hundred and twenty-one years passed be subtracted from any given year of our calendar or Anno Domini, it will leave the date of the Hejira in solar years, which, being reduced to lunar years, will give the Turkish year. On the contrary, if a given year of the Hejira or Turkish calendar be reduced to solar years and six hundred and twenty-one years be added, the sum will be Anno Domini.

Note that five hundred and twenty-one solar years are equal to five hundred and thirty-seven lunar or Turkish years.

EXAMPLES.—What is the year 1858 A.D. in the calendar of the Hejira?

From 1858

Subtract 621 years A.D. to the time of the Hejira.

1237 = Hejira in solar years, which bear the same relation to lunar years as 521 do to 537, as stated above.

S.Y. L.Y. S.Y. A.H.

Hence, 521 : 537 :: 1237 : 1274, the year of the Hejira.

Again, What is 1274 A.H. expressed in years A.D.?

537 : 521 :: 1274 : 1858 A.D.

APPENDIX IV.

THE acquaintance which the ancients had with the nature, the uses, and the methods of working the metals is remarkable.² The author has been interested in the question of the antiquity of brass in elucidation of Deut. viii. 9, Job xxviii. 2. Brass, the compound of zinc and copper,

¹ In Arabic, El-Hijrah, or, as pronounced by most of the Egyptians, El-Higreh, more correctly translated "the emigration." The first day of the era of Hejira is supposed to be Friday, 10th of July, 622. (See Lane's Mod. Egyptians, vol. i. p. 330.)

² As proof, I have referred (p. 180) to passages in Homer in reference to Sidon. We may add that Pliny says (bk. xxxiii. 19) that Agrippina, wife of Claudius, sat next to him at a public show, dressed in a robe of gold *woven without any other material*. Dion Cassius testifies to the same garment and show, (χαλκῶδι διαχρυσίῳ κοσμεῖται.) Sidonius Apollinaris speaks of the mode of weaving the gold, (Carm. xxii. v. 199.) Lampridius speaks of a tunic of the same material worn by Heliogabalus, (Aldi. edit. folio 112.) There was a brass, however, superior in value to gold, (Pliny, xxxiv. i.) The ancients knew that it was less liable to oxidization than any other metals, as is seen in Cicero, (De Leg. ii. 24.) where we find that it was used in setting artificial teeth, three hundred years before the Christian era. And the law permitted the gold thus used to be buried with the dead. (See instances from Mexico, Siberia, &c., Anc. Mineralogy, &c., N. F. Moore, LL.D., G. & C. Carvill & Co., New York, 1834.)

was evidently used among the ancients; and much might be said on this interesting point. A qualitative analysis by the author proved to him the existence of the metal zinc in very ancient coins; and Dr. Genth by the following analysis has corroborated it:—

Coin of Trajan.	per cent.	Coin of Hadrian.	per cent.
Silver.....	0.21	.....	0.30
Copper.....	88.68	.....	86.92
Tin.....	1.80	.....	0.72
Lead.....	2.28	.....	1.10
Zinc.....	7.66	.....	10.97
Iron.....	0.29	.....	0.18
Arsenic and Antimony.....	none	.....	traces
	100.82		100.19
Specific gravity.....	8.745		8.778

Now, as zinc is not mentioned as a metal before Paracelsus and Albertus Magnus, in the twelfth century, and, as all agree, was till then unknown, the stony silicate of zinc, or earthy carbonate, *must have been used*. This agrees with Aristotle's "certain earth" of "Mossynœcians," (Arist. Op. v. i. p. 1155, B,) and Pliny's "cadmia," or calamine-stone, out of which they tell us brass was made. Hence we may infer that Job had reference to the same process,—*"brass is molten out of stone,"* (xxviii. 1,)—and that it is neither figurative nor a mistranslation, but actual fact and very appropriate.

APPENDIX V.

UNTIL the destruction of Jerusalem, all that was traditional had to be delivered orally, the committing of any part to writing being contrary to law. But after the destruction, the Jews were compelled to commit to writing their traditions, because they were now being scattered and there was liability to neglect. Hence the Talmud. Of the two famous schools of theology,—one at Babylon, the other at Jerusalem,—the former was the source of that collection of traditions, commentary, &c. called the Babylonish Talmud; the latter of the Jerusalem Talmud, which, though older, is not considered so authoritative. Whenever the Talmud is quoted, the allusion is made to the Babylonish, the other being designated. Rabbis are appointed after examination and recommendation by one who was previously a Rabbi, the candidate obtaining the votes of the congregation where he dwells as the sanctioning act, upon which he receives the "crown of the law." But the latter point is one of difference at the present day. It is necessary, however, that the candidate should be accredited by a known and acknowledged Rabbi. Thus the office partakes of the character of succession. There are some difficulties as to the age of the Mishna. It most probably was written A.D. 190, but not published till some years before A.D. 548, when Justinian interdicted its use in the synagogues. (Kennicott's State of Heb. Text, vol. ii. p. 443.) The Gemara of Babylon was three hundred and sixteen years after the Mishna and eighty-three before that of Jerusalem. (Wolfius, Biblioth. Heb., p. 28.)

APPENDIX VI.

THE following analysis, never before made, may be interesting to the reader and the chemist, and a comparison may be made with the analyses

of other springs in Official Report of the Dead Sea Expedition. It is the analysis of the bitter water from the spring Mara. Its specific gravity at 30° Cels. is 1.00845. It contains in one thousand parts:—

Sulphate of Lime.....	1.545
Sulphate of Magnesia.....	1.660
Sulphate of Soda.....	0.919
Sulphate of Potash.....	0.281
Chloride of Sodium.....	3.940
Bituminous Matter }	traces
Silicic Acid }	
Carbonic Acid }	8.346

APPENDIX VII.—(To note on p. 46.)

THE book of Sabeans, or Zabii, relates of Thammuz, a certain idolatrous prophet, that, having called upon the king to worship the seven planets and the twelve signs of the Zodiac, he was ignominiously put to death by the king. On the same night on which he was slain, a great gathering of all the images from the ends of the earth was made to the palace where the great golden image of the sun was suspended; whereupon this image of the sun related what had happened to Thammuz, weeping and mourning in their midst all the time. Then commenced likewise a weeping and mourning among all the images till daylight, when they all flew away and returned to their respective temples in the most distant regions of the earth. Such was the origin of the custom of weeping for Thammuz on the first day of the month of Thammuz,—i.e. June. (Maimonides, Reas. of the Law of Moses, edited by Townley, London, 1827, p. 164.)

APPENDIX VIII.

FOR the following list of native drugs, with their therapeutical uses by the natives, the author is indebted to Dr. G. M. Wortabet, of Beirût:—

ALTHEA—Two species of it; flowers chiefly used as a demulcent in pulmonary affections. ACORNS—The most powerful astringent in chronic diarrhoea. EUPHORBIA. CONIUM. HYOSCYAMUS. CASTOR OIL. SCILLA MARITIMA. HYSSOP (officinalis)—In catarrhal affections. COLOCYNTH—The pulp of the fruit used as a purgative. ELATERIUM—The pulp of the fruit used as a purgative. SARAPARILLA—An inferior species used in lues. MALVA—The leaves in discutient poultices; the infusion in emollient injections and for fomentations. SCAMMONT—Exsiccated juice of root in Aleppo and Safed. POMEGRANATE (many species of it)—Vermifuge. GALLS (found in mts.) SAMBUCUS—The flowers and berries; sudorific. TORMENTILLA—Lebanon; mucilaginous and in arts. SPECIES OF RHUS—Astringent. MYRTLE—Oil from leaves and berries; carminative. WORMWOOD—Carminative. VIOLETS—The flower in infusion; diaphoretic; popular remedy in pedalavia for catarrh. QUINCE-SEED—Demulcent; the best ptisan in fevers (Syrian); infusion. CENTAURY—Tonic; infusion and decoction. CASTOREUM (Castor)—The testicle of an animal called “water-dog,” as large as a cat; carminative and antispasmodic; used by the natives chiefly in colic of children. ROSEMARY—Oil and infusion; is also used externally for external use in dropsical affections; affusions and enema. CANTHARIDES—By this name they call a kind of fly as large as a beetle; but it does not vesicate so kindly as the officinal species. PARSLEY (Arabic, buckdûnus)—The leaves externally over pubis in retention of urine; the seed internally in nephritic diseases: it is much esteemed by natives. A species of POPPY (shakshkfk)—The flower in infusion and syrup in pulmonary affections. BORAG (officinalis)—The infusion used and esteemed much as demulcent and diaphoretic in catarrh and rheumatism. BEZOAR—Lapidary concretions taken from animals. A small quantity is scraped and administered in highly critical cases, with the idea that its use is attended by a decided change for better or for worse. SEEDS OF CUCUMBERS, MELONS, AND SQUASHES—The virtue is extracted by rubbing them in water; refrigerant and diuretic; used in the febrile state and in chronic affections.

Whenever an **offset** is mentioned, it is at right angles to the last bearing; and an **invert** signifies at right angles with the Continuation running back to the wall again. Thus there would be three sides of a square, or rectangular offset, comprehended in Out, Con., Ina. *Survey of the Wall of Jerusalem, commencing at Jaffa Gate.*

[illegible]

→ Here are rocks and entrance to Quarry Cave.

The End of Faces of Hiddenness Test.

† Here are rocks and entrance to Quarry Cave. Outcrop not at right angles, but 45°, so that the rooms is 83 feet.

Ina. to recover of Damages Date.

Ins. to record of Damages Code.
Of which 15 feet is measure of gate. To enter wall of fence, or point at which we commenced the survey, is 25 ft. 6 in.

THE GEOGRAPHICAL APPENDIX,

PREPARED TO ACCOMPANY THE MAP OF PALESTINE,

BY

REV. H. S. OSBORN,

AND CONTAINING

THE NAME OF EVERY PLACE AND NATION MENTIONED IN THE
OLD AND NEW TESTAMENTS;

WITH REFERENCES TO ALL THE PASSAGES OF SCRIPTURE WHERE THEY OCCUR;
INCLUDING THE MODERN NAMES OF MANY, WITH THE PROBABLE
LATITUDE AND LONGITUDE OF ALL.

Where double latitudes and longitudes are given, the limits of the place are indicated. Places in Palestine or the immediate vicinity are in CAPITALS, and, excepting where doubtful, the name of the tribes to which they belong follows the place recorded: thus: J. for Judah; S. Simeon; B. Benjamin; D. Dan; E. Ephraim; M. Manasseh west of Jordan; M-. Manasseh east of Jordan; I. Issachar; Z. Zebulun; A. Ashur; N. Naphtali; G. Gad; R. Reuben; L. Levitical City. Uncertainty is expressed thus (?) greater doubt ??

N.B.—The latitude and longitude of places found on the map are correctly given so far as the latest measurements and observations will allow. All others are only probable positions according to the best authorities.

	N. Lat.	E. Long.
ABANA and AMANA, River (Chrysorrhoas), <i>Wady Būrāda</i> , 2 Kings v. 12; Songs of Sol. iv. 8.....	32° 35'	36° 15'
ABARIM, Mountains of, R. Numb. xxvii. 12; xxxiii. 47, } 48; Deut. xxxii. 49.....	31 28 31 55	35 28 35 40
ABDON, L.A. Josh. xxi. 30; 1 Chron. vi. 74.....	33 15	35 20
ABEL, also Abel-Beth-Maachah, or Abel of Beth-Maachah, <i>Abil?</i> N. 1 Sam. vi. 18; 2 Sam. xx. 14, 15, 18; 1 Kings xv. 20; 2 Kings xv. 29.....	33 41	36 09
ABEL-MAIM, <i>Abil?</i> N. 2 Chron. xvi. 4.....	33 46	36 09
ABEL-MEHOLAH, I. Judges vii. 22; 1 Kings iv. 12; xix. 16.	32 15	35 28
ABEL-MIZRAIM, B. Gen. i. 11.....	31 48	35 29
ABEL-SHITTIM, R. Numb. xxxiii. 49.....	31 52	35 40
ABEZ, Josh. xix. 20.....	35 39	35 28
ABILENE, <i>Sūk Būrāda</i> , Luke iii. 1.....	33 42	36 8
ABSAŁOM'S PLACE, B. Tomb of Absalom, 2 Sam. xviii. 18...	31 47	35 19
ACCAD (Sitace?), <i>Sheriatel-Beidha?</i> Gen. x. 10.....	33 30	44 15
ACCHO (Ptolemais), 'Akka, or Acre, Judges i. 31*.....	32 55	35 3
ACELDAMA, <i>Aceldama</i> , J. Acts i. 19.....	31 46	35 19

* Bastion near Marina Gate, Lat. 32° 55' 00", Long. 35° 03' 38".

	N. Lat.	E. Long.
ACHAIA (id.), <i>Greece</i> , Acts xviii. 12, 27; xix. 21; Rom. xv. 26; xvi. 5; 1 Cor. xvi. 15; 2 Cor. i. 1; ix. 2; xi. 10; 1 Thess. i. 7, 8.....	38° 0'	22° 30'
ACHMETHA (Ecbatana), <i>Hamadan</i> , Ezra vi. 2.....	34 51	48 30
ACHOR, Valley of, Josh. vii. 24, 26; xv. 7; Isaiah lxx. 10; Hosea ii. 15.....	31 50	35 26
ACHSHAPH, Josh. xi. 1; xii. 20; xix. 25.....	32 58	35 10
ACHZIB (Ecdippa), <i>Ez-Zib</i> , Josh. xv. 44; xix. 29; Judges i. 31; Micah i. 14.....	33 2	35 5
ACRABBIM. See Maaleh-Acrabbim, (ascent of) Acrabbim, Josh. xv. 3.		
ADADAH, J. Josh. xv. 22.....	31 16	35 6
ADAM, Josh. iii. 16.....	31 51	35 36
ADAMAH, N. Josh. xix. 36.....	33 12	35 34
ADAMI, N. Josh. xix. 33.....	33 4	35 37
ADAR, J. Josh. xv. 3.....	30 47	34 44
ADITHAIM, Josh. xv. 36.....	31 37	34 51
ADMAH, Gen. x. 19; xiv. 2, 8; Deut. xxix. 23; Hosea xi. 8.....	31 43	35 35
ADORAIM (Adora), <i>Dura</i> , 2 Chron. xi. 9.....	31 30	35 9
Adramyttium (id.), <i>Adramyti</i> , Acts xxvii. 2.....	39 35	27 1
Adria, <i>Mediterranean Sea</i> , Acts xxvii. 27.....	36 30	18 30
ADULLAM, J. Josh. xii. 15; xv. 35; 1 Sam. xxii. 1; 2 Sam. xxiii. 13; 1 Chron. xi. 15; 2 Chron. xi. 7; Neh. xi. 30; Micah i. 15.....	31 38	35 2
ADUMMIM, Josh. xv. 7; xviii. 17.....	31 47	35 23
ÆNON, John iii. 23. <i>Wady Farah?</i> East of Jerusalem; also	32 15	35 21
AHAVA (Aginis), <i>Hawáz</i> , Ezra viii. 15, 21, 31.....	31 20	48 50
AHLAB, Judges i. 31.....	33 18	35 22
Ai, or Hlai, B. Gen. xii. 8; xiii. 3; Josh. vii. 2, 2, 3, 4, 5; viii. 1, 1, 2, 3, 9, 9, 10, 11, 11, 12, 14, 16, 17, 18, 20, 21, 23, 24, 24, 25, 26, 28, 29; ix. 3; x. 1, 1, 2; xii. 9; Ezra ii. 28; Neh. vii. 32; Jer. xlix. 3.....	31 55	35 19
Ai of Ammon, same as Ai of B.		
AIATH, B. Isaiah x. 28, same as Ai of B.....	31 55	35 19
AIJA, B. Neh. xi. 31, same as Ai of B.....	31 55	35 19
AIJALON, or Ajalon, L.D. <i>Yálo</i> , Josh. x. 12; xix. 42; xxi. 24; Judges i. 35; xii. 12; 1 Sam. xiv. 31; 1 Chron. vi. 69; viii. 13; 2 Chron. xi. 10; xxviii. 18.....	31 50	35 6
AIN (Banius?), <i>source of Jordan?</i> N. Numb. xxxiv. 11.....	33 16	35 43
AIN, <i>El-Ghuwein</i> , ?? L.S. Josh. xv. 32; xix. 7; xxi. 16; 1 Chron. iv. 32*.....	31 26	35 10
AKRABBIM, J. Numb. xxxiv. 4; Judges i. 36.....	31 3	35 30
ALAMMELECH A., Josh. xix. 26.....	32 56	35 10
ALEMETH, L.B. 1 Chron. vi. 60.....	31 18	35 24
Alexandria (id.), <i>id.</i> , Acts xviii. 24; xxvii. 6; xxviii. 11.†.	31 10	29 53
ALLON, Josh. xix. 33.....	33 10	35 35
ALLON-BACHUTH, Gen. xxxv. 8.....	31 56	35 18
ALMON, L.B. Josh. xxi. 18.....	31 48	35 24
ALMON-DIBLATHAIM, Numb. xxxiii. 46, 47.....	31 42	35 50
ALOTH. See Bealoth.		
Alush, Numb. xxxiii. 13, 14.....	28 50	33 25

* This is the probable Lat. and Long. of the place. See Ritter, *Erdkunde*, though some think that of the present Arab village Ghuwein.

† South side of harbor, west of a redoubt, Lat. 31° 10' 34", Long. 29° 53' 05".

	N. Lat.	E. Long.
AMAD, Josh. xix. 26.....	32° 53'	35° 10'
Amalekite, Gen. xiv. 7; Numb. xiv. 25, 43, 45; Judges x. 12; xii. 15; 1 Sam. xv. 6, 7, 8, 15; xxvii. 8; xxx. 1, 13; 2 Sam. i. 8, 13.....	28 50 30 30	33 50 34 20
AMAM, J. Josh. xv. 26.....	31 15	35 6
AMANA, J. <i>See</i> Abana (River).		
AMMAH, 2 Sam. ii. 24.....	31 53	35 17
AMMAH. <i>See</i> Metheg-Ammah.		
AMMONITE, Deut. ii. 20; xxiii. 3; 1 Sam. xi. 1, 2; 2 Sam. xxiii. 37; 1 Kings xi. 1, 5; xiv. 21; 1 Chron. xi. 39; 2 Chron. xii. 13; xx. 1; xxiv. 26; xxvi. 8; Ezra ix. 1; Neh. ii. 10, 19; iv. 3, 7; xiii. 1.....	32 0	36 0
AMORITE, Gen. x. 16; xiv. 7, 13; xv. 16, 21; xlviii. 22; Exod. iii. 8, 17; xiii. 5; xxiii. 23; xxxiii. 2; xxxiv. 11; Numb. xiii. 29; xxi. 13, 13, 21, 25, 26, 29, 31, 32, 34; xxii. 2; xxxii. 33, 39; Deut. i. 4, 7, 19, 20, 27, 44; ii. 24; iii. 2, 8, 9; iv. 46, 47; vii. 1; xx. 17; xxxi. 4; Josh. ii. 10; iii. 10; v. 1; vii. 7; ix. 1, 10; x. 5, 6, 12; xi. 3; xii. 2, 8; xiii. 4, 10, 21; xxiv. 8, 11, 12, 15, 18; Judges i. 34, 35, 36; iii. 5; vi. 10; x. 8, 11; xi. 19, 21, 22, 23; 1 Sam. vii. 14; 2 Sam. xxi. 2; 1 Kings iv. 19; ix. 20; xxi. 26; 2 Kings xxi. 11; 1 Chron. i. 14; 2 Chron. viii. 7; Ezra ix. 1; Neh. ix. 8; Psalm cxxxv. 11; cxxxvi. 19; Ezek. xvi. 3, 45; Amos ii. 9, 10.....	31 30 40 50 31 25 32 34 31 53	35 20 23 51 35 10 35 11 35 17
AMPHIPOLIS, <i>Emboli</i> , Acts xvii. 1.....	40 50	23 51
ANAB, J. <i>Anab</i> , Josh. xi. 21; xv. 50.....	31 25	35 10
ANAHARATH, I. Josh. xix. 19.....	32 34	35 11
ANANIAH, B. Neh. xi. 32.....	31 53	35 17
Anathoth, L. B. <i>Anáta</i> , Josh. xxi. 18; 1 Kings ii. 26; 1 Chron. vi. 60; Ezra ii. 23; Neh. vii. 27; xi. 32; Isaiah x. 30; Jer. i. 1; xi. 21, 23; xxix. 27; xxxii. 7, 8, 9.....	31 49	35 15
ANEM, or En-Gannim, I. L. <i>Jenin</i> , 1 Chron. vi. 73.....	32 28	35 20
ANER, M-. Kefr, <i>Kannúr</i> , 1 Chron. vi. 70.....	32 29	35 2
ANIM, J. Josh. xv. 50. <i>El-Ghurein</i> ?.....	31 22	35 8
Antioch (Antiochia), <i>Antakia</i> , Acts vi. 5; xi. 19, 20, 22, 26, 26, 27; xiii. 1, 14; xiv. 19, 21, 26; xv. 22, 23, 30, 35; xviii. 22; Gal. ii. 11; 2 Tim. iii. 11.....	36 11	36 8
ANTIPATRIS, E. <i>Kefr Saba</i> , Acts xxiii. 31.....	32 12	34 57
APHEK, Josh. xii. 18; 1 Sam. iv. 1; xxix. 1; more probably in plain of Jezreel.....	31 40	35 5
APHEK, A. (Apheca), <i>Afka</i> , Josh. xiii. 4; xix. 30.....	34 7	35 52
APHEK, 1 Kings xx. 26, 30; 2 Kings xiii. 17.....	32 45	35 46
APHEKAM, or Aphek, J. Josh. xv. 53.....	31 45	35 5
APHIK, A. (Apheca), <i>Afka</i> , Judges i. 31.....	34 7	35 52
APHRAH, B. or Ophrah, B. Micah i. 10. <i>El Taiyibeh</i> ?.....	31 57	35 22
Apollonia, Acts xvii. 1.....	40 30	23 31
Appii Forum, Acts xxviii. 15.....	41 29	13 2
Ar, or Rabbath-Moab (Areopolis), <i>Rabba</i> , Numb. xxi. 15, 28; Deut. ii. 9, 18, 29; Isaiah xv. 1.....	31 19	35 47
Arab. Josh. xv. 52.....	31 25	35 18
Arabah. <i>See</i> Beth-Arabah ?		
Arabia, <i>id.</i> , 2 Chron. ix. 14; Isaiah xxi. 13, 13; Jer. xxv. 24; Ezek. xxvii. 21; Gal. i. 17; iv. 25.....	30 0	37 0
ARAD, J. <i>Tel' Arád</i> , Numb. xxi. 1; xxxiii. 40; Josh. xii. 14; Judges i. 16.....	31 19	35 10
Aram (Syria), <i>id.</i> , Numb. xxiii. 7; 1 Chron. ii. 23.....	34 0	38 0

	N. Lat.	E. Long.
ARAM. <i>See</i> Beth-Aram.		
Aram. <i>See</i> Padan-Aram.		
Aram-Naharaim.* <i>See</i> Mesopotamia, No. II., Psalm lx. title.		
ARAM-ZOBAB, Psalm lx. title.*		
Ararat, Mountains of, <i>Agri-dagh</i> , Gen. viii. 4; Jer. li. 27...	39°42'	44°18'
ARBA. <i>See</i> Kirjath-Arba.		
ARBEL. <i>See</i> Beth-Arbel.		
ARCHI, Josh. xvi. 2.....	31 56	35 10
Areopagus, Acts xvii. 19.....	37 58	23 44
ARGOB (Gaulonitis), <i>Jaulan</i> , Deut. iii. 4, 13, 14; 1 Kings } iv. 13.....	33 15	35 40
ARIEL, a name of Jerusalem, Isaiah xxix. 1, 1, 2, 2, 7.....	32 45	36 10
Arkites, Gen. x. 17; 1 Chron. i. 15.....	31 46	35 18
ARIM. <i>See</i> Kirjath-Arim.	34 34	36 2
ARIMATHEA (Arimathæa), <i>Ramleh</i> ? Matt. xxvii. 57; Mark xv. 43; Luke xxiii. 51; John xix. 38.....	31 55	34 54
Armageddon, Rev. xvi. 16.		
Armenia, <i>id.</i> , 2 Kings xix. 37; Isaiah xxxvii. 38.....	39 0	42 0
ARNON, River, <i>Wady-el-Mojib</i> , Numb. xxi. 13, 13, 14, 24, 26, 28; xxii. 36; Deut. ii. 24, 36; iii. 8, 12, 16; iv. 48; Josh. xii. 1, 2; xiii. 9, 16; Judges xi. 13, 18, 18, 22, 26; 2 Kings x. 33; Isaiah xvi. 2; Jer. xlvi. 20.....	31 28	35 28
AROER, G. <i>'Aireh</i> , Numb. xxxii. 34; Josh. xiii. 25; 2 Sam. xxiv. 5; Isaiah xvii. 2?.....	32 1	35 43
AROER, <i>'Ara'ir</i> , Deut. ii. 36; iii. 12; iv. 48; Josh. xii. 2; xiii. 9, 16; Judges xi. 26, 33; 2 Kings x. 33; 1 Chron. v. 8; Jer. xlvi. 19.....	31 29	35 52
AROER, J. <i>'Ar'arah</i> , 1 Sam. xxx. 28.....	31 7	35 3
Arpad, 2 Kings xviii. 34; xix. 13; Isaiah x. 9; xxxvi. 19; xxxvii. 13;† Jer. xlix. 23.....	34 51	35 52
ARUBOTH, J. 1 Kings iv. 10.....	31 30	35 9
ARUMAH, Judges ix. 41.....	32 14	35 19
Arvad (Aradus), <i>Ruvâd</i> , Ezek. xxvii. 8, 11.....	34 51	35 52
Arvadites, Gen. x. 18; 1 Chron. i. 16.....	34 50	36 0
ASCENT of Akkrabbim, the. <i>See</i> Maaleh-Accrabbim.		
ASHAN, or Chor-Ashan, L.S. Josh. xv. 42; xix. 7; 1 Chron. iv. 32; vi. 59.....	31 29	34 45
ASHDOD, (Azotus), <i>Esdûd</i> , Josh. xi. 22; xv. 46, 47; 1 Sam. v. 1, 3, 5, 6, 6, 7; vi. 17; 2 Chron. xxvi. 6, 6; Neh. xiii. 23, 24; Isaiah xx. 1, 1; Jer. xxv. 20; Amos i. 8; iii. 9; Zeph. ii. 4; Zech. ix. 6.....	31 46	34 44
Ashdodth-pisgah, Deut. iii. 17, <i>springs of Pisgah</i> . <i>See</i> Pisgah.		
Asia, <i>Asia Minor</i> , Acts ii. 9; vi. 9; xvi. 6; xix. 10, 22, 26, 27, 31; xx. 4, 4, 16, 18; xxi. 27; xxiv. 18; xxvii. 2; 1 Cor. xvi. 19; 2 Cor. i. 8; 2 Tim. i. 15; 1 Pet. i. 1; Rev. i. 4, 11.....	39 0	32 0
ASHKELON, Askalon (Ascalon), <i>Askulân</i> , Judges i. 18; xiv. 19; 1 Sam. vi. 17; 2 Sam. i. 20; Jer. xxv. 20; xlvii. 5, 7; Amos i. 8; Zeph. ii. 4, 7; Zech. ix. 5, 5.....	31 40	34 30
ASHNAH, J. Josh. xv. 33, 43.....	31 36	34 59
ASHTAROTH, or Ashtaroth-Karnaim, L.M.— <i>Tell 'Ashtereh</i> , Gen. xiv. 5; Deut. i. 4; Josh. ix. 10; xii. 4; xiii. 12, 31; 1 Chron. vi. 71.....	32 50	36 1

* Signifies Syrians of Mesopotamia, as Aram Zobab does Syrians of Zobab, which see severally.
† English trans. Arphad, same as Arpad.

	N. Lat	E. Long.
Aasshur, Assur (Assyria), <i>Koordistan</i> , Numb. xxiv. 22, 24; Ezra iv. 2; Psalm lxxxiii. 8; Ezek. xxvii. 23; xxxii. 22; Hosea xiv. 3.....	37° 0'	43° 0'
Assos, <i>Beiram</i> , Acts xx. 13, 14.....	39 30	26 18
Assyria, <i>Koordistan</i> and <i>Al-Jezireh</i> , Gen. ii. 14; xv. 18; 2 Kings xv. 19, 20, 20, 29, 29; xvi. 7, 8, 9, 9, 10, 18; xvii. 3, 4, 4, 4, 5, 6, 6, 23, 24, 26, 27; xviii. 7, 9, 11, 11, 13, 14, 14, 16, 17, 19, 23, 28, 30, 31, 33; xix. 4, 6, 8, 10, 11, 17, 20, 32, 36; xx. 6; xxiii. 29; 1 Chron. v. 6, 26, 26; 2 Chron. xxviii. 16, 20, 21; xxx. 6; xxxii. 1, 4, 7, 9, 10, 11, 21, 22; xxxiii. 11; Ezra vi. 22; Neh. ix. 32; Isaiah vii. 17, 18, 20; viii. 4, 7; x. 12; xi. 11, 16; xix. 23, 23, 24, 25; xx. 1, 4, 6; xxvii. 13; xxxvi. 1, 2, 4, 8, 13, 15, 16, 18; xxxvii. 4, 6, 8, 10, 11, 18, 21, 33, 37; xxxviii. 6; Jer. ii. 18, 36; i. 17, 18; Ezek. xxiii. 5, 7; Hosea vii. 11; viii. 9; ix. 3; x. 6; xi. 11; Micah v. 6; vii. 12; Nahum iii. 18; Zeph. ii. 13; Zech. x. 10, 11.....	35 0	43 0
ATAROTH, G. Numb. xxxii. 3, 34.....	32 0	35 37
ATAROTH, <i>Atára</i> , Josh. xvi. 2, 7.....	32 0	35 13
ATAROTH-ADDAR, or Adar, <i>Atára</i> , E. Josh. xvi. 5; xviii. 13.	31 52	35 17
ATAROTH, the house of Joab, J. 1 Chron. ii. 54.		
ATHACH, J. 1 Sam. xxx. 30.....	31 35	35 24
Athens (Athenæ), <i>Athens</i> , Acts xvii. 15, 16, 22; xviii. 1; 1 Thess. iii. 1.....	37 58	23 44
ATROTH-SHOPHAN, G. Numb. xxxii. 35.....	32 17	36 0
Attalia, <i>Luara</i> , Acts xiv. 25.....	36 51	30 52
Ava, or Ivah (Aginis?) <i>Huwaz?</i> 2 Kings xvii. 24.....	31 30	48 50
AVEN. See Beth-Aven.		
Aven, On, or Bethshemesh (Heliopolis), <i>Matarieh</i> , Ezek. xxx. 17.....	30 8	31 18
AVEN, plain of <i>Bu'albek</i> , Amos i. 5.		
AVIM, B. Josh. xviii. 23.....	31 56	35 22
AVIM, Avites, Dent. ii. 23; Josh. xiii. 3; 2 Kings xvii. 31.	31 40	34 40
Avith, Gen. xxxvi. 35; 1 Chron. i. 46.....	30 0	35 30
Azal, Zech. xiv. 5.		
AZEKAH, J. Josh. x. 10, 11; xv. 35; 1 Sam. xvii. 1; 2 Chron. xi. 9; Neh. xi. 30; Jer. xxxiv. 7.....	31 41	35 1
Azem, S. See Ezem.		
AZMAVETH. See Beth-Azmaveth.		
AZMON, J. Numb. xxxiv. 4, 5; Josh. xv. 4.....	30 50	34 25
AZNOTH-TABOR, N. Josh. xix. 34.....	32 57	35 37
AZOTUS, or Ashdod, <i>Esdūd</i> , Acts viii. 40.....	31 46	34 44
AZZAH. See Gaza.		
Baal, or Baalath-Beer, S. 1 Chron. iv. 33.		
BAAL-GAD, Josh. xi. 17; xii. 7; xiii. 5.....	33 22	35 40
BAAL-HAMON, Songs of Sol. viii. 11.....	33 20	35 48
BAAL-HAZOR, E. 2 Sam. xiii. 23.....	31 58	35 16
BAAL-HERMON, Judges iii. 3; 1 Chron. v. 23.....	33 29	35 46
BAAL-MEON, R. <i>Má'in</i> , Numb. xxxii. 38; 1 Chron. v. 8; Ezek. xxv. 9.....	31 45	35 52
BAAL-MEON. See Beth-Baal-Meon.		
BAAL-PERAZIM, 2 Sam. v. 20, 20; 1 Chron. xiv. 11, 11.....	31 46	35 10
BAAL-SHALISHA, E. 2 Kings iv. 42.....	32 12	35 0

	N. Lat.	E. Long.
BAAL-TAMAR, Judges xx. 33.....	31° 57'	35° 16'
Baal-Zephon, Exod. xiv. 2, 9; Numb. xxxiii. 7.....	30 0	32 35
BAALAH, <i>Kuryet-el-Enab</i> , Josh. xv. 9, 10, 11; 1 Chron. xiii. 6.	31 48	35 9
BAALAH, Josh. xv. 29.....	31 15	35 0
BAALATH, Josh. xix. 44.....	31 49	34 58
BAALATH (Heliopolis), <i>Ba'albek</i> , 1 Kings ix. 18; 2 Chron. viii. 6.....	34 1	36 12
BAALATH-BEER, S. Josh. xix. 8.....	31 20	34 39
Babel, Babylon (Babylon), <i>Hillah</i> , <i>Birs Nimrūd</i> , <i>Mujelibek</i> , d.c., Gen. x. 10; xi. 9; 2 Kings xvii. 24, 30; xx. 12, 14, 17, 18; xxiv. 1, 7, 10, 11, 12, 12, 15, 15, 16, 16, 17, 20; xxv. 1, 6, 7, 8, 8, 11, 13, 20, 21, 22, 23, 24, 27, 28; 1 Chron. ix. 1; 2 Chron. xxxii. 31; xxxiii. 11; xxxvi. 6, 6, 7, 7, 10, 18, 20; Ezra i. 11: ii. 1, 1; v. 12, 12, 13, 14, 14, 17; vi. 1, 5; vii. 6, 9, 16; viii. 1; Neh. vii. 6; xiii. 6; Esther ii. 6; Psalm lxxxvii. 4; cxxxvii. 1, 8; Isaiah xlii. 1, 19; xiv. 4, 22; xxi. 9; xxxix. 1, 3, 6, 7; xliii. 14; xlvii. 1; xlviii. 14, 20; Jer. xx. 4, 4, 5, 6; xxi. 2, 4, 7, 10; xxii. 25; xxiv. 1, 1; xxv. 1, 9, 11, 12; xxvii. 6, 8, 8, 9, 11, 12, 13, 14, 16, 17, 18, 20, 20, 22; xxviii. 2, 3, 3, 4, 4, 6, 11, 14; xxix. 1, 3, 3, 4, 10, 15, 20, 21, 22, 22, 28; xxxii. 2, 3, 4, 5, 28, 36; xxxiv. 1, 2, 3, 3, 7, 21; xxxv. 11; xxxvi. 29; xxxvii. 1, 17, 19; xxxviii. 3, 17, 18, 22, 23; xxxix. 1, 3, 3, 5, 6, 6, 7, 9, 11, 13; xl. 1, 4, 4, 5, 7, 7, 9, 11; xli. 2, 18; xlii. 11; xliii. 3, 10; xliv. 30; xlv. 2, 13, 26; xlix. 28, 30; l. 1, 2, 8, 9, 13, 14, 16, 17, 18, 23, 24, 28, 29, 34, 35, 42, 43, 45, 46; li. 1, 2, 6, 7, 8, 9, 11, 12, 12, 24, 29, 29, 30, 31, 33, 34, 35, 37, 41, 42, 44, 44, 47, 48, 49, 49, 53, 54, 55, 56, 58, 59, 60, 60, 61, 64; lii. 3, 4, 9, 10, 11, 11, 12, 12, 15, 17, 26, 27, 31, 32, 34; Ezek. xii. 13; xvii. 12, 12, 16, 20; xix. 9; xxi. 19, 21; xxiii. 15, 17, 23; xxiv. 2; xxvi. 7; xxix. 18, 19; xxx. 10, 24, 25, 25; xxxii. 11; Daniel i. 1; ii. 12, 14, 18, 24, 24, 48, 48, 49; iii. 1, 12, 30; iv. 6, 29, 30; v. 7; vii. 1; Micah iv. 10; Zech. ii. 7; vi. 10; Matt. i. 11, 12, 17, 17; Acts vii. 43; 1 Pet. v. 13; Rev. xiv. 8; xvi. 19; xvii. 5; xviii. 2, 10, 21.....	32 30	44 25
BAHURIM, B. (valley of) 2 Sam. iii. 16; xvi. 5; xvii. 18; xix. 16; 1 Kings ii. 8.....	31 47	35 21
BAJITH, Baal-Meon? Isaiah xv. 2.....	31 45	35 52
BALAH, Josh. xix. 3.....	31 32	34 33
BAMAH, Ezek. xx. 29.		
BAMOTH, Numb. xxi. 19, 20.....	31 34	35 50
BAMOTH-BAAL, R. Numb. xxii. 41; * Josh. xiii. 17.....	31 40	35 50
BARAH. <i>See</i> Beth-Barah.		
BARAK. <i>See</i> Bene-Berak.		
BARNEA. <i>See</i> Kadesh-Barnea.		
BASHAN (Batanæa), <i>Jebel 'Ajlûn</i> and <i>Hauran</i> , parts of. Numb. xxi. 33, 33; xxxii. 33; Deut. i. 4; iii. 1, 1, 3, 4, 10, 10, 11, 13, 13, 14;† iv. 43, 47; xxix. 7; xxxii. 14; xxxiii. 22; Josh. ix. 10; xii. 4, 5; xiii. 11, 12, 30, 30, 30, 31; xvii. 1, 5; xx. 8; xxi. 6, 27; xxii. 7; 1 Kings		

* In the Hebrew. † B. Havoth-Jair in the English trans. meaning Bashan,—the portion of Jair.

	N. Lat.	E. Long.
iv. 13, 19; 2 Kings x. 33; 1 Chron. v. 11, 12, 16, 23; vi. 62, 71; Neh. ix. 22; Psalm xxii. 12; lxviii. 15, 15, 22; cxxxv. 11; cxxxvi. 20; Isaiah ii. 13; xxxiii. 9; Jer. xxii. 20; i. 19; Ezek. xxvii. 6; xxxix. 18; Amos iv. 1; Micah vii. 14 Nahum i. 4; Zech. xi. 2.....	32° 50'	36° 0'
BATH-RABBIM, Song of Sol. vii. 4.....	32 20	36 40
BEALOTH, J. Josh. xv. 24.....	31 10	34 53
BEER Numb. xxi. 16.....	31 26	35 45
BEER, or Beeroth, B. <i>Bireh</i> , Judges ix. 21.....	31 54	35 17
BEER-ELIM, Isaiah xv. 8.....	31 34	35 52
BEER-LAHAI-ROI, Gen. xvi. 14; xxiv. 62; xxv. 11.....	31 8	34 55
BEER-SHEBA, S. (Bersabe) <i>Bir-es-Seba</i> , Gen. xxi. 14, 31, 32, 33; xxii. 19, 19; xxvi. 23, 33; xxviii. 10; xli. 1, 5; Josh. xv. 28; xix. 2; Judges xx. 1; 1 Sam. iii. 20; viii. 2; 2 Sam. iii. 10; xvii. 11; xxiv. 2, 7, 15; 1 Kings iv. 25; xix. 3; 2 Kings xii. 1; xxiii. 8; 1 Chron. iv. 28; xxi. 2; 2 Chron. xix. 4; xxiv. 1; xxx. 5; Neh. xi. 27, 30; Amos v. 5; viii. 14.....	31 12	34 56
BEEROTH, B. <i>Bireh</i> , Josh. ix. 17; xviii. 25; 2 Sam. iv. 2; Ezra ii. 25; Neh. vii. 29.....	31 54	35 17
BEEROTH, "Beeroth of the Children of Jaakan," Deut. x. 6.....	30 0	35 30
BEESHTERAH, M. of Ashtaroth, Josh. xxi. 27.....	32 48	36 9
BELA, Gen. xiv. 2, 8.....	31 17	35 38
BENE-BERAK, D. <i>Buraka</i> ? Josh. xix. 45.....	31 38	34 47
BENE-JAAKAN, Numb. xxxiii. 31, 32.....	30 0	35 30
BEON, or Baal-Meon, <i>Má'tn</i> , Numb. xxxii. 3.....	31 45	35 52
BERACHAH, <i>Bereikát</i> 2 Chron. xx. 26, 26.....	31 39	35 11
Berea (Bercea) <i>Karaveria</i> , Acts xvii. 10, 13.....	40 35	22 16
BERED, Gen. xvi. 14.....	31 10	34 20
BEROTHAN, or Berothai? <i>Beirát</i> ? Ezek. xlvii. 16*.....	33 54	35 29
BEROTHAI? <i>Baalbek</i> ? 2 Sam. viii. 8.....	33 59	36 1
BESOR, Brook, <i>Wady Sher'ah</i> , 1 Sam. xxx. 9, 10, 21.....	31 23	34 25
BETAH, (Emesa?), <i>Homs</i> ? 2 Sam. viii. 8.....	34 50	36 41
BETEN, A. Josh. xix. 25.....	33 4	35 15
BETHABARA, { of the Greek Catholics } John i. 28.....	31 50	35 37
BETHABARA, { of the Latin " }.....	31 52	35 37
BETH-ANATH, N. Josh. xix. 38; Judges i. 33, 33.....	32 54	35 29
BETH-ANOTH, J. Josh. xv. 59.....	31 38	35 10
BETHANY, B. <i>El-'Azariyeh</i> , Matt. xxi. 17; xxvi. 6; Mark xi. 1, 11, 12; xiv. 3; Luke xix. 29; xxiv. 50; John xi. 1, 18 xii. 1.....	31 46	35 20
BETH-ARABAH B. Josh. xv. 6, 61; xviii. 22.....	31 48	35 29
BETH-ARAM, or Beth-Haran (Livias?), <i>Er-Rameh</i> ? Josh. xiii. 27.....	31 49	35 38
BETH-ARBEL, (<i>Ἀρβηλα</i> of Galilee), <i>Irbid</i> ? Hosea x. 14.....	32 49	35 30
BETH-AVEN? B. Josh. vii. 2; xviii. 12; 1 Sam. xiii. 5; xiv. 23; Hosea iv. 15 v. 8; x. 5.....	31 56	35 20
BETH-AZMAVETH, Neh. vii. 28.....	31 49	35 18
BETH-BAL-MEON, R. or Baal-Meon? <i>Má'tn</i> , Josh. xiii. 17.....	31 45	35 52
BETH-BARAH, Bethabara? Judges vii. 24, 24.....	31 50	35 36
BETH-BIREI, S. 1 Chron. iv. 31.....	31 35	34 35
BETH-CAR, J. 1 Sam. vii. 11.....	31 49	35 4
BETH-DAGON, J. <i>Beit Drjan</i> , Josh. xv. 41.....	32 0	34 45

	N. Lat.	E. Long.
BETH-SHEAN, or Beth-Shan (Scythopolis), <i>Beisán</i> , Josh. xvii. 11, 16; Judges i. 27; 1 Kings iv. 12, 12; 1 Chron. vii. 29.....	32° 33'	35° 32'
BETH-SHEMESH, L.J. <i>'Ain Shems</i> , Josh. xv. 10; xxi. 16; 1 Sam. vi. 9, 12, 12, 13, 15, 19, 20; 1 Kings iv. 9; 2 Kings xiv. 11, 13; 1 Chron. vi. 59; 2 Chron. xxv. 21, 23; xxviii. 18.....	31° 44'	35° 04'
BETH-SHEMESH? I. Josh. xix. 22.....	32° 40'	35° 10'
BETH-SHEMESH, Josh. xix. 38; Judges i. 33, 33.....	33° 5'	35° 32'
Beth-Shemesh, On, or Aven (Heliopolis), <i>Matarieh</i> , Jer. xliii. 13.....	30° 8'	31° 18'
BETH-SHITTAH, <i>Shúttá</i> ? Judges vii. 22.....	32° 29'	35° 23'
BETH-TAPPUAH, J. <i>Teffúh</i> , Josh. xv. 53.....	31° 33'	35° 5'
BETHUEL, 1 Chron. iv. 30.....	31° 34'	34° 33'
BETHUL, S. or Bethuel, Josh. xix. 4.....	31° 34'	34° 33'
BETH-ZUR, J. <i>Ed-Dirceh</i> ? Josh. xv. 58; 1 Chron. ii. 45; 2 Chron. xi. 7; Neh. iii. 16.....	31° 35'	35° 14'
BETONIM, G. <i>Batneh</i> ? Josh. xiii. 26.....	32° 2'	35° 46'
BEZEK, Judges i. 4, 5; 1 Sam. xi. 8.....	32° 20'	35° 19'
BEZER, R. Deut. iv. 43; Josh. xx. 8; 1 Chron. vi. 78; vii. 37..	31° 36'	35° 56'
BILEAM, L.M.- or Ibleam, 1 Chron. vi. 70.....	32° 37'	35° 18'
BILHAH, S. 1 Chron. iv. 29.....	31° 36'	34° 34'
BIREI. See Beth-Birei.		
Bithynia, <i>Anatolia</i> , part of, Acts xvi. 7; 1 Pet. i. 1.....	40° 0'	30° 0'
BITHRON, <i>Jebul 'Ajlán</i> , part of, 2 Sam. ii. 29.....	32° 30'	35° 50'
BIZJOTHJAH, J. Josh. xv. 28.....	31° 16'	34° 31'
BOCHIM, Judges ii. 1, 5.....	32° 7'	35° 16'
Bohan, B.R. "Stone of," Josh. xv. 6; xviii. 17.		
BOSCATH, J. Bozkath, Josh. xv. 39; 2 Kings xxii. 1.....	31° 33'	34° 50'
BOZEZ, 1 Sam. xiv. 4.....	31° 53'	35° 16'
BOZRAH (Bostra), <i>Bosra</i> , Jer. xlviii. 24; Micah ii. 12.....	32° 20'	36° 18'
Bozrah of Edom (Bostra Arabiæ), <i>El-Busairch</i> , Gen. xxxvi. 33; 1 Chron. i. 44; Isaiah xxxiv. 6; lxiii. 1; Jer. xlix. 13, 22; Amos i. 12.....	30° 52'	35° 43'
CABBON, J. Josh. xv. 40.....	31° 32'	34° 51'
CABUL, A. Josh. xix. 27; 1 Kings ix. 13.....	33° 10'	35° 23'
CAIN, Josh. xv. 57.		
Calah, Halah? Chala? <i>Sar Puli Zohab</i> ? Gen. x. 11, 12.....	34° 33'	46° 5'
CALEB-EPHRATAH, 1 Chron. ii. 24.....	31° 27'	35° 5'
Calneh (Ctesiphon?), <i>Tauk-i-Kesrah</i> , Gen. x. 10; Amos vi. 2.	33° 7'	44° 26'
Calno, Calneh? Isaiah x. 9.....	33° 7'	44° 26'
CALVARY, <i>Church of the Holy Sepulchre</i> ? Luke xxiii. 33.....	31° 46'	35° 18'
CAMON, Judges x. 5.....	32° 50'	35° 55'
CANA, <i>Kana</i> , John ii. 1, 11; iv. 46; xxi. 2.....	33° 49'	35° 19'
CANAAN (Palestina), <i>The Holy Land</i> , Gen. xi. 31; xii. 5, 5; xiii. 12; xvi. 3; xvii. 8; xxiii. 2, 19; xxviii. 1, 6, 8; xxxi. 18; xxxiii. 18; xxxv. 6; xxxvi. 2, 5, 6; xxxvii. 1; xlii. 5, 7, 13, 29, 32; xlv. 8; xlv. 17, 25; xlv. 6, 12, 31; xlvii. 1, 4, 13, 14, 15; xlviii. 3, 7; xlix. 30; i. 5, 13; Exod. vi. 4; xv. 15; xvi. 35; Levit. xiv. 34; xviii. 3; xxv. 38; Numb. xiii. 2, 17; xxvi. 19; xxxii. 30, 32; xxxiii. 40, 51; xxxiv. 2, 2, 29; xxxv. 10, 14; Deut. xxxii. 49; Josh. v. 12; xiv. 1; xxi. 2; xxii. 9, 10, 11, 32; xxiv. 3; Judges iii. 1; iv. 2, 23, 24.		

	N. Lat.	E. Long.
24; v. 19; xxi. 12; 1 Chron. xvi. 18; Psalm cv. 11; cvi. 38; cxxxv. 11; Isaiah xix. 18; Ezek. xvi. 29; Hosea xii. 7; * Zeph. ii. 5.....	32° 30'	35 15
CANAANITE.....	32 50	35° 10'
Canneh, or Calneh (Ctesiphon?), <i>Tauk-i-Kesrah?</i> Ezek. xxvii. 23.....	33 7	44 26
CAPERNAUM, <i>Khan Minyeh?</i> Matt. iv. 13; viii. 5; xi. 23; xvii. 24; Mark i. 21; ii. 1; ix. 33; Luke iv. 23, 31; vii. 1; x. 15; John ii. 12; iv. 46; vi. 17, 24, 59.....	32 50	35 32
Caphtor, Egypt? <i>Lower Egypt</i> , Deut. ii. 23; Jer. xlvii. 4; Amos ix. 7.....	31 0	31 30
Cappadocia, <i>Roum</i> , part of, Acts ii. 9; 1 Pet. i. 1.....	39 0	36 0
Carchemish, Charchemish (Circesium), <i>Kerkisiyeh</i> , 2 Chron. xxxv. 20; Isaiah x. 9; Jer. xlvi. 2.....	35 8	40 28
CARMEL, <i>J. Kurnul</i> , Josh. xv. 55; 1 Sam. xv. 12; xxv. 2, 2, 5, 7, 40.....	31 26	35 16
CARMEL, Mount, <i>Jebel Mar Elias</i> , Josh. xii. 22; xix. 26; 1 Kings xviii. 19, 20, 42; 2 Kings ii. 25; iv. 25; xix. 23; 2 Chron. xxvi. 10; Song of Sol. vii. 5; Isaiah xxxiii. 9; xxxv. 2; xxxvii. 24; Jer. xlvi. 18; l. 19; Amos i. 2; ix. 3; Micah vii. 14; Nahum i. 4.....	32 47	35 1
Casiphia, <i>Caspian Sea</i> , near the? Ezra viii. 17, 17.....	39 0	48 0
CEDRON, Brook, <i>Wady Kidron</i> , John xviii. 1.....	31 47	35 19
Cenchrea (Cenchreæ), <i>Kekries</i> , Acts xviii. 18; Romans xvi. 1.....	37 54	23 0
CESAREA (Cæsarea), <i>Kaisarieh</i> , Acts viii. 40; ix. 30; x. 1, 24; xi. 11; xii. 19; xviii. 22; xxi. 8, 16; xxiii. 23, 33; xxv. 1, 4, 6, 13.....	32 32	34 55
CESAREA PHILIPPI (Cæsarea Philippi, or Paneas), <i>Baniás</i> , Matt. xvi. 13; Mark viii. 27.....	33 1	35 41
CHANAAN CANAAN (Palestine). <i>The Holy Land</i> , Matt. xv. } 22; Acts vii. 11; xiii. 19.....	34 0	34 30
Chaldea (Chaldæa), <i>Irak-Arabi</i> , Jer. i. 10; li. 24, 35; Ezek. xi. 24; xvi. 29; xxiii. 15, 16.....	31 0	36 20
CHARASHIM, or Ono? 1 Chron. iv. 14, 14; Neh. xi. 35.....	32 0	45 0
Charran, or Haran (Charræ), <i>Harran</i> , Acts vii. 2, 4.....	32 2	35 10
Chebar, River of (R. Chaboras), <i>R. Khabour</i> , Ezek. i. 1, 3; iii. 15, 23; x. 15, 20, 22; xliii. 3.....	36 53	39 30
CHEPHAR-HAAMMONAI, Josh. xviii. 24.....	36 0	41 0
CHEPHIRAH, B. Josh. ix. 17; xviii. 26; Ezra ii. 25; Neh. vii. 29.....	31 52	35 7
CHERITH, Brook, <i>Wady Kelt?</i> 1 Kings xvii. 3, 5.....	31 51	35 8
CHESALON, J. Josh. xv. 10.....	31 50	35 25
CHESIL, J. Josh. xv. 30.....	31 46	35 10
CHESULOTH, I. Josh. xix. 18.....	31 17	34 36
CHEZIB, J. Achzib? Gen. xxxviii. 5.....	32 42	35 21
Chilmad, Mesopotamia? Ezek. xxvii. 23.....	33 3	35 05
CHINNERETH, or Cinneroth, Deut. iii. 17; Josh. xi. 2; xix. 35; 1 Kings xv. 20.....	36 0	40- 0
CHINNERETH, or Cinneroth, Sea of (L. of Tiberias), <i>Bahr Tubariyeh</i> , Numb. xxxiv. 11; Josh. xii. 3; xiii. 27.....	32 46	35 33
Chios, <i>Khio</i> , Acts xx. 15.....	32 47	35 37
CHISLOTH-TABOR (Xaloth), <i>Iksal</i> , Josh. xix. 12.....	38 20	26 0
	32 42	35 21

* English trans. Merchant, but in Hebrew Canaan.

	N. Lat.	E. Long.
Chittim, Kittim (Cyprus), Gen. x. 4; Numb. xxiv. 24; 1 Chron. i. 7; Isaiah xxiii. 1, 12; Jer. ii. 10; Ezek. xxvii. 6; Daniel xi. 30.....	35° 0'	33° 0'
CHOR-ASHAN, or Ashan? 1 Sam. xxx. 30.....	31 29	34 45
CHORAZIN, Matt. xi. 21; Luke x. 13.....	32 54	35 35
CHOZEBA (Charax?), <i>Kerek?</i> 1 Chron. iv. 22*.....	31 13	34 48
Chub (Cyrenaica?), <i>Barca?</i> Ezek. xxx. 5.....	32 0	22 0
CHUN (Heliopolis?), <i>Ba'albek?</i> 1 Chron. xviii. 8.....	34 02	36 13
Cilicia, <i>Karamania</i> , Acts vi. 9; xv. 23, 41; xxi. 39; xxii. 3; xxiii. 34; xxvii. 5; Gal. i. 21.....	37 0	35 0
Clauda (Gaudos, or Claudos), <i>Gozo</i> , Acts xxvii. 16.....	34 51	24 5
Cnidus, <i>Cape Krio</i> , Acts xxvii. 7.....	36 42	27 26
Colosse (Colossæ), near <i>Chonos</i> , Col. i. 2.....	37 49	29 23
Coos (Cos), <i>Cos</i> , Acts xxi. 1.....	36 43	27 10
Corinth (Corinthus), <i>Corinth</i> , Acts xviii. 1; xix. 1; 1 Cor. i. 2; 2 Cor. i. 1, 23; 2 Tim. iv. 20.....	37 50	22 51
Crete (Creta), <i>Candia</i> , Acts xxvii. 7, 12, 13, 21; Titus i. 5.	35 10	25 0
Cush. See Ethiopia.		
Cushan, Cush, Arabia? Habakkuk iii. 7.....	29 0	34 0
Cuth, Cuthah (Susiana), <i>Khusistan</i> , 2 Kings xvii. 24, 30...	31 30	48 30
Cyprus, <i>id.</i> , Acts iv. 36; xi. 19, 20; xiii. 4; xv. 39; xxi. 3, 16; xxvii. 4.....	35 0	33 0
Cyrene, <i>Grennah</i> , Matt. xxvii. 32; Acts ii. 10; xi. 20; xiii. 1.....	32 50	21 46
DABBASHETH, Z. Josh. xix. 11.....		
DABERATH, L.I. Dabareh, <i>Deburieh</i> , Josh. xix. 12; xxi. 28; 1 Chron. vi. 72.....	32 43	35 24
DAGON. See Beth-Dagon.	32 41	35 25
DALE, the King's, Valley of Jehoshaphat, Gen. xiv. 17; 2 Sam. xviii. 18.....	31 46	35 19
DALMANUTHA, Mark viii. 10.....	32 46	35 40
Dalmatia, <i>id.</i> , 2 Tim. iv. 10.....	43 0	17 30
DAMASCUS, <i>Damascus</i> , or <i>Esh-Sham</i> , Gen. xiv. 15; xv. 2; 2 Sam. viii. 5, 6; 1 Kings xi. 24, 24; xv. 18; xix. 15; xx. 34; 2 Kings v. 12; viii. 7, 9; xiv. 28; xvi. 9, 10, 10, 11, 11, 12; 1 Chron. xviii. 5, 6; 2 Chron. xvi. 2; xxiv. 23; xxviii. 5, 23; Song of Sol. vii. 4; Isaiah vii. 8, 8; viii. 4; x. 9; xvii. 1, 1, 3; Jer. xlix. 23, 24, 27; Ezek. xxvii. 18; xlvii. 16, 17, 18; xlviii. 1; Amos i. 3, 5; iii. 12; v. 27; Zech. ix. 1; Acts ix. 2, 3, 8, 10, 19, 22, 27; xxii. 5, 6, 10, 11; xxvi. 12, 20; 2 Cor. xi. 32; Gal. i. 17.....	33 33	36 22
DAMMIM. See Pas-Dammim.		
DAN, N. Laish, or Leshem, <i>Tell el-Kady</i> , Gen. xiv. 14; Deut. xxxiv. 1; Josh. xix. 47; Judges xviii. 29; xx. 1; 1 Sam. iii. 20; 2 Sam. iii. 10; xvii. 11; xxiv. 2, 15; 1 Kings iv. 25; xii. 29, 30; xv. 20; 2 Kings x. 29; 1 Chron. xxi. 2; 2 Chron. xvi. 4; xxx. 5; Jer. iv. 15; viii. 16; Ezek. xlviii. 1, 2; Amos viii. 14.....	33 17	35 39
DAN-JAAN, Dan? <i>Tell el-Kady</i> , 2 Sam. xxiv. 6.....	33 15	35 39
DAN. See Mahaneh-Dan.		

* Perhaps the same as Chazib, which see.

	N. Lat.	E. Long.
DANNAH, J. Josh. xv. 49.....	31° 27'	35° 8'
DEBIR, L.J. Josh. x. 3, 38, 39; xi. 21; xii. 13; xv. 7, 15, 15, 49; xxi. 15; Judges i. 11, 11; 1 Chron. vi. 58.....	31 28	35 2
DEBIR, Josh. xiii. 26.....	32 28	36 4
DECAPOLIS, Matt. iv. 25; Mark v. 20; vii. 31.....	32 30	35 45
Dedan (Arabia, part of?), Jer. xxv. 23; xlix. 8; Ezek. xxvii. 15, 20; xxxviii. 13.....	23 0	57 0
Derbe, <i>Devli</i> ? Acts xiv. 6, 20; xvi. 1; xx. 4.....	37 20	33 50
DIBLATH, Almon-Diblathaim? Ezek. vi. 14.....	31 34	35 52
DIBLATHAIM. See Almon-Diblathaim, Beth-Diblathaim.		
DIBON, G. <i>Dhibán</i> , Numb. xxi. 30; xxxii. 3, 34; xxxiii. 45,* 46;* Josh. xiii. 9, 17; Isaiah xv. 2; Jer. xlviii. 22.....	31 32	35 51
DIBON, J. or Dimonah? Neh. xi. 25.....	31 3	35 17
DILEAN, J. Josh. xv. 38.....	31 30	34 55
Dimnah, L.Z. Josh. xxi. 35.....	32 50	35 25
DIMON, J. Dibon? <i>Dhibán</i> , Isaiah xv. 9, 9.....	31 31	35 51
DIMONAH, Josh. xv. 22.....	31 3	35 17
Dinhabah, Ezion-Geber? Gen. xxxvi. 32; 1 Chron. i. 43....	29 33	34 58
Dizahab, <i>Dahab</i> ? Deut. i. 1.....	28 30	34 31
Dophkah, <i>El-Tobbachá</i> , Numb. xxxiii. 12, 13.....	28 56	33 22
DOR, M- (Dora), <i>Tantura</i> , Josh. xi. 2; xii. 23, 23; xvii. 11; Judges i. 27; 1 Kings iv. 11; 1 Chron. vii. 29.....	32 38	34 56
DOR. See Hammoth-Dor.		
DOTHAN, <i>T. Dothan</i> ? Gen. xxxvii. 17, 17; 2 Kings vi. 13...	32 26	35 18
DUMAH, Josh. xv. 52; Isaiah xxi. 11.....	31 28	35 4
DURA, Plain of, Daniel iii. 1.....	32 30	44 30
EBAL, Mount, E. Deut. xi. 29; xxvii. 4, 13; Josh. viii. 30, 33.	32 16	35 21
EBENEZER, 1 Sam. iv. 1; v. 1; vii. 12.....	31 50	35 8
Ebronah, Numb. xxxiii. 34, 35.....	29 35	35 0
EDAR, Tower of, "Tower of the Flock," Gen. xxxv. 21; Micah iv. 8.....	31 38	35 12
Eden (Armenia, part of?), Gen. ii. 8, 10, 15; iii. 23, 24; iv. 16; Isaiah li. 3; Ezek. xxviii. 13; xxxi. 9, 16, 18, 18; xxxvi. 35; Joel ii. 3.....	39 0	43 0
EDEN, <i>Ehden</i> ? 2 Kings xix. 12; Isaiah xxxvii. 12; Ezek. xxvii. 23.....	34 16	35 56
EDEN, "House of," <i>Ehden</i> ? Amos i. 5.....	34 16	35 56
EDER, J. Josh. xv. 21.....	31 10	35 18
Edom, Idumea (Idumæa), <i>Esh-Sherah</i> , Gen. xxxii. 4; xxxvi. 16, 17, 21, 31, 32, 43; Numb. xx. 14, 23; xxi. 4; xxiv. 18; xxxiii. 37; xxxiv. 3; Josh. xv. 1, 21; Judges v. 4; xi. 17, 17, 18; 2 Sam. viii. 14, 14, 14; 1 Kings ix. 26; xi. 14, 15, 15, 16; xxii. 47; 2 Kings iii. 8, 9, 12, 20, 26; xiv. 7; 1 Chron. i. 43, 51, 54; xviii. 3; 2 Chron. viii. 17; Psalm lx. 8, 9; cviii. 9, 10; Isaiah xxxiv. 5, 6; lxiii. 1; Jer. xxvii. 3; xl. 11; xlix. 17, 22; Ezek. xxv. 12, 13, 14, 14; xxxii. 29; xxxv. 15; xxxvi. 5; Daniel xi. 41; Joel iii. 19; Amos ii. 1; Obadiah i. 8.....	30 30	35 30
EDOMITE, Deut. xxiii. 7; 1 Sam. xxi. 7; xxii. 9, 18, 22; 1 Kings xi. 1, 14, 17; 2 Chron. xxv. 14; Psalm lii. title.....	31 0	35 30

* Dibon-gad, in the Hebrew.

	N. Lat.	E. Long.
EDREI, M-. (Adra), <i>Edhra</i> , Numb. xxi. 33; Deut. i. 4; iii. 1, 10; Josh. xii. 4; xiii. 12, 31.....	32° 51'	36° 10'
EDREI, N. Josh. xix. 37.....	32° 58'	35° 38'
EGLAIM, 'Ayalā? Isaiah xv. 8.....	31° 20'	35° 50'
EGLAIM. See En-Eglaim.		
EGLON, J. <i>Ajlān</i> , Josh. x. 3, 5, 23, 34, 36, 37; xii. 12; xv. 39.....	31° 33'	34° 50'
Egypt (<i>Ægyptus</i>), <i>Egypt</i> , Gen. xii. 10, 11, 14; xiii. 1, 10; xv. 18; xxi. 21; xxv. 18; xxvi. 2; xxxvii. 25, 28, 36; xxxix. 1; xl. 1, 1, 5; xli. 8, 19, 29, 30, 33, 34, 36, 41, 43, 44, 45, 46, 48, 53, 54, 55, 56, 57; xlii. 1, 2, 3; xliii. 2, 15; xlv. 4, 8, 9, 13, 18, 19, 20, 23, 25, 26; xlvi. 3, 4, 6, 7, 8, 20, 26, 27, 27; xlvii. 6, 11, 13, 14, 15, 20, 21, 26, 27, 28, 29, 30; xlviii. 5, 5; i. 7, 14, 22, 26; Exod. i. 1, 5, 8, 15, 17, 18; ii. 23; iii. 7, 10, 11, 12, 16, 17, 18, 19, 20; iv. 18, 19, 20, 21; v. 4, 12, vi. 11, 13, 13, 26, 27, 27, 28, 29; vii. 3, 4, 4, 5, 11, 19, 19, 21, 22; viii. 5, 6, 6, 7, 16, 17, 24; ix. 4, 6, 9, 9, 18, 22, 22, 23, 24, 25; x. 2, 7, 12, 12, 13, 14, 14, 15, 19, 21, 22; xi. 1, 3, 4, 5, 6, 9; xii. 1, 12, 12, 12, 13, 17, 27, 29, 30, 39, 39, 40, 41, 42, 51; xiii. 3, 8, 9, 14, 15, 16, 17, 18; xiv. 5, 7, 8, 11, 11, 12; xvi. 1, 3, 6, 32; xvii. 3; xviii. 1, 8; xix. 1; xx. 2; xxii. 21; xxiii. 9, 15; xxix. 46; xxxii. 1, 4, 7, 8, 11, 23; xxxiii. 1; xxxiv. 18; Levit. xi. 45; xviii. 3; xix. 34, 36; xxii. 33; xxiii. 43; xxv. 38, 42, 55; xxvi. 13, 45; Numb. i. 1; iii. 13; viii. 17; ix. 1; xi. 5, 18, 20; xiii. 22; xiv. 2, 3, 4, 19, 22; xv. 41; xx. 5, 15, 15, 15, 16; xxi. 5; xxii. 5, 11; xxiii. 22; xxiv. 8; xxvi. 4, 59; xxxii. 11; xxxiii. 1, 38; xxxiv. 5; Deut. i. 27, 30; iv. 20, 34, 37, 45, 46; v. 6, 15; vi. 12, 21, 21, 22; vii. 8, 15, 18; viii. 14; ix. 7, 12, 26; x. 19, 22; xi. 3, 3, 4, 10; xiii. 5, 10; xv. 15; xvi. 1, 3, 3, 6, 12; xvii. 16; xx. 1; xxiii. 4; xxiv. 9, 18, 22; xxv. 17; xxvi. 5, 8; xxviii. 27, 60, 68; xxix. 2, 16, 25; xxxiv. 11; Josh. ii. 10; v. 4, 4, 5, 6, 9; ix. 9; xiii. 3; xv. 4, 47; xxiv. 4, 5, 6, 7, 14, 17, 32; Judges ii. 1, 12; vi. 8, 13; xi. 13, 16; xix. 30; 1 Sam. ii. 27; viii. 8; x. 18; xii. 6, 8, 8; xv. 2, 6, 7; xxvii. 8; 2 Sam. vii. 6, 23; 1 Kings iii. 1; iv. 21, 30; vi. 1; viii. 9, 16, 21, 51, 53, 65; ix. 9, 16; x. 28, 29; xi. 17, 18, 18, 21, 40, 40, 40; xii. 2, 2, 28; xiv. 25; 2 Kings xvii. 4, 7, 7, 36; xviii. 21, 21, 24; xxi. 15; xxiii. 29, 34; xxiv. 7, 7, 7; xxv. 26; 1 Chron. xiii. 5; xvii. 21; 2 Chron. i. 16, 17; v. 10; vi. 5; vii. 8, 22; ix. 26, 28; x. 2, 2; xii. 2, 3, 9; xx. 10; xxvi. 8; xxxv. 20; xxxvi. 3, 4, 4; Neh. ix. 9, 18; Psalm lxviii. 31; lxxviii. 12, 43, 51; lxxx. 8; lxxxi. 5, 10; cv. 23, 38; cvi. 7, 21; cxiv. 1; cxxxv. 8, 9; cxxxvi. 10; Proverbs vii. 16; Isaiah vii. 18; x. 24, 26; xi. 11, 16; xix. 1, 1, 1, 1, 3, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 23, 24, 25; xx. 3, 4, 5; xxiii. 5; xxvii. 12, 13; xxx. 2, 2, 3; xxxi. 1; xxxvi. 6, 6, 9; xliii. 3; xlv. 14; lii. 4; Jer. ii. 6, 18, 36; vii. 22, 25; ix. 26; xi. 4, 7; xvi. 14; xxiii. 7; xxiv. 8; xxv. 19; xxvi. 21, 22, 22, 23; xxxi. 32; xxxii. 20, 21; xxxiv. 13; xxxvii. 5, 7; xli. 17; xlii. 14, 15, 16, 16, 17, 18, 19; xliii. 2, 7, 11, 12, 12,		

	N. Lat.	E. Long.
13, 13; xlv. 1, 8, 12, 12, 13, 14, 15, 24, 26, 26, 27, 28, 28, 30; xlv. 2, 2, 8, 11, 13, 14, 17, 19, 20, 24, 25; Ezek. xvii. 15; xix. 4; xx. 5, 6, 7, 8, 8, 9, 10, 36; xxiii. 3, 8, 19, 27, 27; xxvii. 7; xxix. 2, 2, 3, 6, 9, 10, 12, 14, 19, 20; xxx. 4, 4, 6, 8, 9, 10, 11, 13, 13, 15, 16, 18, 19, 21, 22, 25; xxxi. 2; xxxii. 2, 12, 15, 16, 18; Daniel ix. 15; xi. 8, 42, 43; Hosea ii. 15; vii. 11, 16; viii. 13; ix. 3, 6; xi. 1, 5, 11; xii. 1, 9, 13; xiii. 4; Joel iii. 19; Amos ii. 10; iii. 1, 9; iv. 10; viii. 8; ix. 5, 7; Micah vi. 4; vii. 15; Nahum iii. 9; Haggai ii. 5; Zech. x. 10, 11; xiv. 18, 19; Matt. ii. 13, 14, 15, 19; Acts ii. 10; vii. 9, 10, 10, 11, 12, 15, 17, 34, 34, 36, 39, 40; xiii. 17; Hebrews iii. 16; viii. 9; xi. 26, 27; Jude 5; Rev. xi. 8.....	28° 0'	31° 0'
EKRON, J. <i>Akir</i> ? Josh. xiii. 3; xv. 11, 45, 46; xix. 43; Judges i. 18; 1 Sam. v. 10, 10; vi. 16, 17; vii. 14; xvii. 52, 52; 2 Kings i. 2, 3, 6, 16; Jer. xxv. 20; Amos i. 8; Zeph. ii. 4; Zech. ix. 5, 7.....	31° 50'	34° 51'
EL-BETHEL, Gen. xxxv. 7.....	31° 56'	35° 18'
EL-ELOHE-ISRAEL, Gen. xxxiii. 20.....	32° 15'	35° 19'
EL-PARAN, Gen. xiv. 6*.....	31° 0'	34° 50'
ELAH, Valley of, <i>Wady Sumt</i> ? 1 Sam. xvii. 2, 19; xxi. 9....	31° 43'	34° 56'
ELAM (Elymais), <i>Luristân</i> , Gen. xiv. 1, 9; Isaiah xi. 11; xxi. 2; xxii. 6; Jer. xxv. 25; xlix. 38; Daniel viii. 2..	33° 30'	48° 0'
Elam, "the other," Neh. vii. 34.		
Elath (Elana), <i>'Akabah</i> , Deut. ii. 8; 2 Kings xiv. 22; xvi. 6, 6.....	29° 33'	35° 0'
ELEALEH, R. <i>Al Eleale</i> , Numb. xxxii. 3, 37; Isaiah xv. 4; xvi. 9; Jer. xlviii. 34.....	31° 48'	35° 53'
ELEPH, B. Josh. xviii. 28.....	31° 48'	35° 11'
Elim, <i>Wady Ghurundel</i> , Exod. xv. 27; xvi. 1, 1; Numb. xxxiii. 9, 9, 10.....	29° 20'	33° 0'
ELIM. See Beer-Elim.		
Elishah, <i>Coasts of Asia Minor</i> , Ezek. xxvii. 7.....	38° 0'	27° 0'
Ellasar (Assyria?), Gen. xiv. 1, 9.....	36° 0'	44° 0'
ELON, Josh. xix. 43.....	31° 48'	34° 55'
ELON-BETH-ILANAN, Elon? 1 Kings iv. 9.....	31° 48'	34° 55'
Eloth, Elath (Elana), <i>'Akabah</i> , 1 Kings ix. 26; 2 Kings xvi. 6;† 2 Chron. viii. 17; xxvi. 2.....	29° 33'	35° 0'
ELTEKEH, L.D. <i>Tookraiv</i> ? Josh. xix. 44; xxi. 23.....	31° 44'	34° 39'
ELTEKON, J. Josh. xv. 59.....	31° 44'	35° 4'
ELTOLAD, S. Josh. xv. 30; xix. 4.....	31° 10'	34° 59'
EMIMS, Gen. xiv. 5; Deut. ii. 10, 11.....	31° 40'	36° 0'
EMMAUS, Luke xxiv. 13.....	31° 51'	35° 2'
EN-EGLAIM, Eglaim? Ezek. xlvii. 10.....	31° 20'	35° 50'
EN-GANNIM, J. Josh. xv. 34.....	31° 43'	35° 4'
EN-GANNIM, L.Z. (Ginsea), <i>Jentn</i> , Josh. xix. 21; xxi. 29....	32° 28'	35° 22'
EN-GEDI, J. <i>Ain Jidy</i> , Josh. xv. 62; 1 Sam. xxiii. 29; xxiv. 1; 2 Chron. xx. 2; Song of Sol. i. 14; Ezek. xlvii. 10.....	31° 28'	35° 28'
EN-HADDAH, I. Hadad-Rimmon? (Maximianopolis?), Josh. xix. 21.....	32° 34'	35° 10'

* El Parán, Gen. xiv. 6, may be "entrance," or the "opening," the "threshold," of Parán, El being translated in Ezek. xli. 3, posts (of the door), as elsewhere, also, "lutel," 1 Kings vi. 31.

† In Hebrew, but in English trans. Elath.

	N. Lat.	E. Long.
EN-HAKKORE, Judges xv. 19.....	31° 30'	34° 41'
EN-HAZOR, N. Josh. xix. 37.....	32° 57'	35° 32'
EN-MISHPAT, Gen. xiv. 7*.....	31° 0'	35° 10'
EN-RIMMON, Rimmon? Neh. xi. 29.....	31° 26'	34° 54'
EN-ROGEL, <i>Fountain of Job</i> , or <i>Nehemiah</i> , Josh. xv. 7; xviii. 16; 2 Sam. xvii. 17; 1 Kings i. 9.....	31° 46'	35° 19'
EN-SHEMESHAH, B. Josh. xv. 7; xviii. 17.....	31° 47'	35° 21'
EN-TAPPUAH, Tappuah, Josh. xvii. 7.....	32° 15'	35° 30'
ENAM, Josh. xv. 34.....	31° 44'	35° 2'
ENAN. See Hazar-Enan.		
ENDOR, M. <i>Endôr</i> , Josh. xvii. 11; 1 Sam. xxviii. 7; Psalm lxxxiii. 10.....	32° 39'	35° 25'
EPHES-DAMMIM, J. 1 Sam. xvii. 1.....	31° 40'	34° 59'
Ephesus, <i>Aiasahuk</i> , Acts xviii. 19, 21, 24; xix. 1, 17, 26, 35; xx. 16, 17; 1 Cor. xv. 32; xvi. 8; Eph. i. 1; 1 Tim. i. 3; 2 Tim. i. 18; iv. 12; Rev. i. 11; ii. 1.....	37° 55'	27° 20'
EPHRAIM, Judges viii. 2; xii. 15; 2 Sam. xiii. 23; xviii. 6; 2 Chron. xxxi. 1.....	32° 2'	35° 16'
EPHRAIM, John xi. 54, <i>Taiyibeh</i> ?.....	31° 58'	35° 22'
EPHRAIM, "Mount," Josh. xvii. 15; xix. 50; xx. 7; xxi. 21; xxiv. 30, 33; Judges ii. 9; iii. 27; iv. 5; vii. 24; x. 1; xvii. 1, 8; xviii. 2, 13; xix. 1, 16, 18; 1 Sam. i. 1; ix. 4; xiv. 22; 2 Sam. xx. 21; 1 Kings iv. 8; xii. 25; 2 Kings v. 22; 1 Chron. vi. 67; 2 Chron. xiii. 4; xv. 8; xix. 4; Jer. iv. 15; xxxi. 6; i. 19.....	32° 0'	35° 10'
EPHRAIM, Ephraim? 2 Chron. xiii. 19.....	32° 2'	35° 16'
EPHRAIM, Ephraim, Bethlehem, <i>Beit Lahm</i> , Gen. xxxv. 16, 19; xlviii. 7, 7; Ruth iv. 11; 1 Chron. ii. 24; Psalm cxxxii. 6; Micah v. 2.....	31° 41'	35° 19'
EPHRAIM, Mount, Josh. xv. 9.....	31° 48'	35° 7'
Erech, <i>Irak</i> , or <i>Irka</i> , Gen. x. 10.....	31° 22'	45° 50'
ESER, Gen. xxvi. 20.....	31° 23'	34° 43'
ESHCOL, Brook or Valley of, Numb. xiii. 23, 24; xxxii. 9; Deut. i. 24.....	31° 32'	35° 10'
ESHEAN, J. Josh. xv. 52.....	31° 29'	35° 4'
ESHTAOL, D. Josh. xv. 33; xix. 41; Judges xiii. 25; xvi. 31; xviii. 2, 8, 11.....	31° 44'	34° 57'
ESHTEMOA, L.J. or Eshtemoh, <i>Es-Semâ'a</i> , Josh. xv. 50; xxi. 14; 1 Sam. xxx. 28; 1 Chron. iv. 17, 19; vi. 57.....	31° 25'	35° 12'
ETAM, J. Judges xv. 8, 11; 1 Chron. iv. 3, 32; 2 Chron. xi. 6.	31° 27'	34° 46'
ETHAM, Exod. xiii. 20; Numb. xxxiii. 6, 7.....	30° 12'	32° 18'
Etham, Wilderness of, Numb. xxxiii. 8.....	29° 50'	32° 45'
ETHER, S. Etam? Josh. xv. 42; xix. 7.....	31° 27'	34° 46'
Ethiopia, Cush (<i>Æthiopia</i>), <i>Nubia</i> and <i>Abyssinia</i> , Gen. ii. 13; 2 Kings xix. 9; Esther i. 1; viii. 9; Job xxviii. 19; Psalm lxxviii. 31; lxxxvii. 4; Isaiah xi. 11; xviii. 1; xx. 3, 5; xxxvii. 9; xliii. 3; xlv. 14; Ezek. xxix. 10; xxx. 4, 5; xxxviii. 5; Nahum iii. 9; Zeph. iii. 10.	16° 0'	35° 0'
Euphrates, River, <i>Frat</i> , Gen. ii. 14; xv. 18; Deut. i. 7; xi. 24; Josh. i. 4; 2 Sam. viii. 3; 2 Kings xxiii. 29; xxiv. 7; 1 Chron. v. 9; xviii. 3; 2 Chron. xxxv. 20; Jer. xiii. 4, 5, 6, 7; xlv. 2, 6, 10; li. 63; Rev. ix. 14; xvi. 12.....	35° 0'	40° 30'

* En-Mishpat, Gen. xiv. 7, might be translated Fountain of Judgment, in reference to Aaron in Mt. Hor. See Numbers xx.; where the origin of the name is given.

	N. Lat.	E. Long.
EZEL, 1 Sam. xx. 19.....	31° 54'	35° 14'
EZEL. See Beth-Ezel.		
Ezem, Azmon, or Azem? 1 Chron. iv. 29.		
Ezion-Geber (aft. Berenice), Numb. xxxiii. 35, 36; Deut. ii. 8; 1 Kings ix. 26; xxii. 48; 2 Chron. viii. 17; xx. 36.....	29 33	34 58
FLOCK, Tower of. See Tower of Edar.		
FORESKINS, Hill of the. Marg. Gibeah-Haaraloth, Josh. v. 3.		
GAASH, Hill of, Josh. xxiv. 30; Judges ii. 9.....	32 5	35 5
GAASH, Brooks of, <i>Nahr el-Aujeh</i> ? 2 Sam. xxiii. 30; 1 Chron. xi. 32.....	32 6	34 50
GABA, L.B. See Geba.....	32 22	35 18
GABBATHA, at Jerusalem, John xix. 13.		
GAD. See Baal-Gad.		
GAD. See Migdal-Gad.		
GADARENES, Country of (Gadara), <i>Um-Keis</i> , Mark v. 1; Luke viii. 26, 37.....	32 37	35 42
GADDAH. See Hazar-Gaddah.		
GADER. See Beth-Gader.		
Galatia, <i>Anatolia</i> and <i>Roum</i> , parts of, Acts xvi. 6; xviii. 23; 1 Cor. xvi. 1; Gal. i. 2; 2 Timothy iv. 10; 1 Pet. i. 1.....	40 0	33 0
GALEED, Gen. xxxi. 47, 48.....	32 32	36 2
GALILEE (Galilæa), Josh. xx. 7; xxi. 32; 1 Kings ix. 11; 2 Kings xv. 29; 1 Chron. vi. 76; Isaiah ix. 1; Matt. ii. 22; iii. 13; iv. 12, 15, 18, 23, 25; xv. 29; xvii. 22; xix. 1; xxi. 11; xxvi. 32, 69; xxvii. 55; xxviii. 7, 10, 16; Mark i. 9, 14, 16, 28, 39; iii. 7; vi. 21; vii. 31; ix. 30; xiv. 28; xv. 41; xvi. 7; Luke i. 26; ii. 4, 39; iii. 1; iv. 14, 31, 44; v. 17; viii. 26; xvii. 11; xxiii. 5, 6, 49, 55; xxiv. 6; John i. 43; ii. 1, 11; iv. 3, 43, 45, 46, 47, 54; vi. 1; vii. 1, 9, 41, 52, 52; xii. 21; xxi. 2; Acts i. 11; v. 37; ix. 31; x. 37; xiii. 31.....	33 0	35 20
GALLIM, B. 1 Sam. xxv. 44; Isaiah x. 30.....	31 51	35 16
GAMUL. See Beth-Gamul.		
GANNIM. See En-Gannim.		
GAREB, Jer. xxxi. 39.....	31 47	35 12
GATH, Josh. xi. 22; 1 Sam. v. 8; vi. 17; vii. 14; xvii. 4, 23, 52; xxi. 10, 12; xxvii. 2, 3, 4, 11; 2 Sam. i. 20; xv. 18; xxi. 20, 22; 1 Kings ii. 39, 40, 40, 41; 2 Kings xii. 17; 1 Chron. vii. 21; viii. 13; xviii. 1; xx. 6, 8; 2 Chron. xi. 8; xxvi. 6; Psalm lvi. title; Amos vi. 2; Micah i. 10.....	31 47	34 52
GATH. See Moresheth-Gath.		
GATH-HEPHER, Z. or Gittah-Ilepher, <i>El-Meshhad</i> , Josh. xix. 13; 2 Kings xiv. 25.....	32 17	35 14
GATH-RIMMON, L.D. <i>Deir Dubbân</i> ? Josh. xix. 45; xxi. 24, 25; 1 Chron. vi. 69.....	31 41	34 56
GAZA, Gazah, Azzah (Gaza), <i>Ghuzzeh</i> , Gen. x. 19; Deut. ii. 23; Josh. x. 41; xi. 22; xv. 47; Judges i. 18; vi. 4; xvi. 1, 21; 1 Sam. vi. 17; 1 Kings iv. 24; 2 Kings		

	N. Lat.	E. Long.
xviii. 8; 1 Chron. vii. 28; Jer. xxv. 20; xlvii. 1, 5; Amos i. 6, 7; Zeph. ii. 4; Zech. ix. 5, 5.....	31° 26'	34° 29'
GAZER, L.E. Gezer (Gazara), Josh. x. 33; xii. 12; xvi. 3, 10; xxi. 21; Judges i. 29, 29; 2 Sam. v. 25; 1 Kings ix. 15, 16, 17; 1 Chron. vi. 67; vii. 28; xiv. 16; xx. 4.	31 56	35 3
GEBA, L.B. or Gaba, Josh. xviii. 24; xxi. 17; 1 Sam. xiii. 3; 2 Sam. v. 25; 1 Kings xv. 22; 2 Kings xxiii. 8; 1 Chron. vi. 60; viii. 6; 2 Chron. xvi. 6; * Ezra ii. 26; Neh. vii. 30; xi. 31; xii. 29; Isaiah x. 29; Zech. xiv. 10.....	32 22	35 18
GEBAL (Gabalene), <i>Jebál</i> , Psalm lxxxiii. 7.....	30 50	35 45
GEBAL (Byblus), <i>Jebeil</i> , Ezek. xxvii. 9.....	34 8	35 37
GEBER. See Ezion-Geber.		
GEBIM, J. Isaiah x. 31.....	31 50	35 18
GEDER, J. Gedor? <i>Jedúr</i> , Josh. xii. 13.....	31 37	35 13
GEDERAH, J. Josh. xv. 36.....	31 39	34 57
GEDEROTH, Josh. xv. 41; 2 Chron. xxviii. 18.....	31 35	34 56
GEDEROTHAIM, J. Josh. xv. 36.....	31 44	34 58
GEDI. See En-Gedi.		
GEDOR. <i>Jedúr</i> , Josh. xv. 58; 1 Chron. iv. 39; xii. 7.....	31 39	35 6
GENNESARET, Land of, <i>El-Ghuweir</i> , Matt. xiv. 34; Mark vi. 53.....	32 53	35 33
GENNESARET, Lake of (Lake of Tiberias), <i>Bahr Tuba-riyeh</i> , Luke v. 1.....	32 54	35 40
GERAR, <i>Khírbet el-Gerar</i> , Gen. x. 19; xx. 1, 2; xxvi. 1, 6, 17, 20, 26; 2 Chron. xiv. 13, 14.....	31 20	34 31
GERGESENES, or Gadarenes, Matt. viii. 28.....	32 45	35 45
GERIZIM, Mount, <i>Jebel et-Túr</i> , Deut. xi. 29; xxvii. 12; Josh. viii. 33; Judges ix. 7.....	32 14	35 21
GESHUR, 2 Sam. iii. 3; xiii. 37, 38; xiv. 23, 32; xv. 8; 1 Chron. ii. 23; iii. 2.....	33 7	35 42
GESHURI, Josh. xiii. 2.		
GESHURITES, Josh. xiii. 11, 13, 13.....	33 10	35 45
GESHURITES, 1 Sam. xxvii. 8.....	31 15	34 25
GETHSEMANE, Matt. xxvi. 36; Mark xiv. 32.....	31 46	35 19
GEZER. See Gazer.		
GEZIRITES, 1 Sam. xxvii. 8.....	31 10	34 25
GIAH, 2 Sam. ii. 24.....	31 51	35 18
GIBBAR? Gibeon? which see, Ezra ii. 20.		
GIBBETHON, D. Josh. xix. 44; xxi. 23; 1 Kings xv. 27, 27; xvi. 15, 17.....	31 45	34 52
GIBEAH, J. (Gabatha), <i>Jeb'ah</i> , Josh. xv. 57.....	31 42	35 5
GIBEAU, E. <i>Jibia</i> , Josh. xxiv. 33 (in the Hebrew).....	31 59	35 18
GIBEAH, B. "the Hill," or Gibeath, <i>Jeba</i> , Josh. xv. 57; xviii. 28; Judges xix. 12, 13, 14, 15, 16; xx. 4, 5, 9, 10, 13, 14, 15, 19, 20, 21, 25, 29, 30, 31, 33, 34, 36, 37, 43; 1 Sam. x. 26; xi. 4; xiii. 2, 15, 16; xiv. 2, 5, 16; xv. 34; xxii. 6; xxiii. 19; xxvi. 1; 2 Sam. vi. 3, 4; xxi. 6; xxiii. 29; 1 Chron. xi. 31; 2 Chron. xiii. 2; Isaiah x. 29; Hosea v. 8; ix. 9; x. 9, 9.....	31 51	35 21
GIBEON, L.B. <i>El-Jib</i> , Josh. ix. 3, 17; x. 1, 2, 4, 5, 6, 10, 12, 41; xi. 19; xviii. 25; xxi. 17; 2 Sam. ii. 12, 13, 16, 24; iii. 30; xx. 8; 1 Kings iii. 4, 5; ix. 2;		

	N. Lat.	E. Long.
1 Chron. viii. 29, 29; ix. 35, 35; xiv. 16; xvi. 39; xxi. 29; 2 Chron. i. 3, 13; Neh. iii. 7; vii. 25; Isaiah xxviii. 21; Jer. xxviii. 1; xli. 12, 16.....	31° 51'	35° 16'
GIBLITES, Josh. xiii. 5; [1 Kings v. 18 in Hebrew].....	34 8	35 37
GIDOM, B. Judges xx. 45.....	31 54	35 20
Gihon, River (Araxes?) <i>Aras?</i> Gen. ii. 13.....	39 0	45 35
GIHON, <i>Upper Pool of Gihon</i> , 1 Kings i. 33, 38, 45; 2 Chron. xxxii. 30; xxxiii. 14.....	31 46	35 18
GILBOA, Mount, I. <i>Jebel Fukū'a</i> , 1 Sam. xxviii. 4; xxxi. 1, 8; 2 Sam. i. 6, 21; xxi. 12; 1 Chron. x. 1, 8.....	32 32	35 23
GILEAD (Galaaditis), <i>Jebel Ajlūn</i> and <i>El-Belka</i> , part of, Gen. xxxi. 21, 23, 25; xxxvii. 25; Numb. xxxii. 1, 26, 29, 39, 40; Deut. ii. 36; iii. 10, 12, 13, 15, 16; iv. 43; xxxiv. 1; Josh. xii. 2, 5; xiii. 11, 25, 31; xvii. 1, 1, 5, 6; xx. 8; xxi. 38; xxii. 9, 13, 15, 32; Judges vii. 3; x. 4, 8, 17, 18, 18; xi. 7, 8, 8, 9, 10, 11, 29, 29, 29; xii. 4, 4, 5, 7; xx. 1; xxi. 8, * 9, * 10, * 12*, 14; * 1 Sam. xi. 1, * 9; * xiii. 7; xxxi. 11; * 2 Sam. ii. 4, * 5, * 9; xvii. 26; xxi. 12; * xxiv. 6; 1 Kings iv. 13, 19; xvii. 1; xxii. 3; x. 33, 33; xv. 29; 1 Chron. ii. 22; v. 9, 10, 16; vi. 80; xxvi. 31; xxvii. 21; Psalm lx. 7; cviii. 8; Song of Sol. iv. 1; vi. 5; Jer. viii. 22; xxii. 6; xlv. 11; l. 19; Ezek. xlvii. 18; Hosea vi. 8; xii. 11; Amos i. 3, 13; Obadiah 19; Micah vii. 14; Zech. x. 10.....	32 20	35 50
GILGAL? Josh. iv. 19, 20; v. 9, 10; ix. 6; x. 6, 7, 9, 15, 43; xiv. 6; xv. 7; Judges ii. 1; iii. 19; 1 Sam. vii. 16; x. 8; xi. 14, 15, 15; xiii. 4, 7, 8, 12, 15; xv. 12, 21, 33; 2 Sam. xix. 15, 40; 2 Kings iv. 38; Hosea iv. 15; ix. 15; xii. 11; Amos iv. 4; v. 5, 5; Micah vi. 5.....	31 50	35 32
GILGAL (Galgala), <i>Jūjilia</i> , Deut. xi. 30; Josh. xii. 23; 2 Kings ii. 1.....	32 4	35 17
GILGAL, "House of," Neh. xii. 29.....	31 50	35 31
GILOH, J. Josh. xv. 51; 2 Sam. xv. 12.....	31 26	35 9
GINZO, J. <i>Jimzu</i> , 2 Chron. xxviii. 18.....	31 56	35 0
GIRGASHITE, Gen. x. 16; xv. 21; Deut. vii. 1; Josh. iii. 10; xxiv. 11; 1 Chron. i. 14; Neh. ix. 8.....	32 43	35 40
GITTITE, Josh. xiii. 3; 2 Sam. vi. 10, 11; xv. 18, 19, 22; xviii. 2; xxi. 19; 1 Chron. xiii. 13; xx. 5.....	31 47	34 52
GITTAH-HEPHER, or Gath-Hepher, <i>El-Meshhad</i> , Josh. xix. 13.	32 17	35 14
GITTAIM, B. 2 Sam. iv. 3; Neh. xi. 33.....	31 54	35 17
GOATH, Jer. xxxi. 39.....	31 47	35 18
GOB, 2 Sam. xxi. 18, 19.....	31 56	35 5
GOG. See Hamon-Gog.		
GOLAN, M-. (Gaulonitis), <i>Jaulān</i> , Deut. iv. 43; Josh. xx. 8; xxi. 27; 1 Chron. vi. 71.....	33 0	35 50
GOLGOTHA, <i>Church of the Holy Sepulchre?</i> Matt. xxvii. 33; Mark xv. 22; John xix. 17.....	31 46	35 18
GOMORRAH, Gen. x. 19; xiii. 10; xiv. 2, 8, 10, 11; xviii. 20; xix. 24, 28; Deut. xxix. 23; xxxii. 32; Isaiah i. 9, 10; xiii. 19; Jer. xxiii. 14; xlix. 18; l. 40; Amos iv. 11; Zeph. ii. 9; Matt. x. 15; Mark vi. 11; Romans ix. 29; 2 Pet. ii. 6; Jude 7.....	31 45	35 30
GOSHEN, <i>Esh-Shurktyeh</i> , Gen. xlv. 10; xlv. 28, 28, 29, 34; xlvii. 1, 4, 6, 27; l. 8; Exod. viii. 22; ix. 26.....	30 30	31 40

	N. Lat.	E. Long.
GOSHEN, Josh. x. 41; xi. 16; xv. 51.....	31° 22'	35° 8'
GOZAN, River of (R. Gyndes?), <i>R. Shirwán?</i> 2 Kings xvii. 6; xviii. 11; xix. 12; 1 Chron. v. 26; Isaiah xxxvii. 12....	34 40	45 30
GREECE, Grecia (Græcia), <i>Greece</i> , Daniel viii. 21; x. 20; xi. 2; Zech. ix. 13; Acts xx. 2.....	38 0	22 0
GUDGODAH, <i>'Ain el-Ghudiyan?</i> Deut. x. 7, 7.....	29 51	35 30
GUR, 2 Kings ix. 27.....	32 36	35 12
GUR-BAAL, 2 Chron. xxvi. 7.....	30 30	35 0
HAAMONAI. <i>See</i> Cephar-Haammonai.		
HABOR (Chaboras?), <i>Abhar?</i> 2 Kings xvii. 6; xviii. 11; 1 Chron. v. 26.....	36 22	49 2
HACHILAH, Hill of, 1 Sam. xxiii. 19; xxvi. 1, 3.....	31 30	35 18
HADAD-RIMMON (Maximianopolis?), Zech. xii. 11.....	32 34	35 10
HADASHAH, J. Josh. xv. 37.....	31 33	34 52
HADATTAH. <i>See</i> Hazor-Hadattah.		
HADDAH. <i>See</i> En-Haddah.		
HADID, Ezra ii. 33; Neh. vii. 37; xi. 34; (in some copies Harid.)		
HADRACH (Coele-Syria?), Zech. ix. 1.....	34 0	36 0
HAGIDGAD. <i>See</i> Hor-hagidgad.		
HAI. <i>See</i> Ai.		
HALAH (Chala, aft. Holwán?), <i>Sar Pulî-Zohab?</i> 2 Kings xvii. 6; xviii. 11; 1 Chron. v. 26.....	34 36	46 5
HALHUL, J. <i>Hulhûl</i> , Josh. xv. 58.....	31 34	35 15
HALL, A. Josh. xix. 25.....	33 0	35 12
HAM, Gen. xiv. 5.....	31 58	36 0
HAMATH (Epiphania), <i>Hamah</i> , Numb. xiii. 21; xxxiv. 8; Josh. xiii. 5; Judges iii. 3; 2 Sam. viii. 9; 1 Kings viii. 65; 2 Kings xiv. 25, 28; xvii. 24, 30; xviii. 34; xix. 13; xxiii. 33; xxv. 21; 1 Chron. xiii. 5;* xviii. 3, 9; 2 Chron. vii. 8; viii. 3,† 4; Isaiah x. 9; xi. 11; xxxvi. 19; xxxvii. 13; Jer. xxxix. 5; xlix. 23; lli. 9, 27; Ezek. xlvi. 16, 17, 20; xlviii. 1, 1; Amos vi. 2, 14; Zech. ix. 2.....	35 13	36 39
HAMATHITE, Gen. x. 18; 1 Chron. i. 16.....	34 50	36 30
HAMMATH, L.N. (Emmaus), <i>Hummâm</i> , Josh. xix. 35.....	32 45	35 34
HAMMON, Josh. xix. 28; 1 Chron. vi. 76.....	33 25	35 27
HAMMOTH-DOR, L.N. or Hammath? Josh. xxi. 32.....	32 47	35 34
HAMON. <i>See</i> Baal-Hamon.		
Hamon-Gog, Ezek. xxxix. 11, 15.		
Hamonah, Ezek. xxxix. 16.		
HANAN. <i>See</i> Elon-Beth-Hanan.		
HANANEEL, Tower of, in Jerusalem, Neh. iii. 1; xii. 39; Jer. xxxi. 38; Zech. xiv. 10.		
HANES, or Tahapanes? (<i>Daphnæ?</i>), <i>Tel Defenneh</i> , Isaiah xxx. 4.....	30 53	32 3
HANNATHON, Z. Josh. xix. 14.....	32 51	35 20
HAPHARAIM, I. Josh. xix. 19.....	32 36	35 16
HARADAH, Numb. xxxiii. 24, 25.....	30 0	34 0
HARAN (Charræ), <i>Harrân</i> , Gen. xi. 31, 32; xii. 4, 5; xxvii.		

* Hemath in English trans. without any authority, as the points are the same in the Hebrew as in other places.

† H-zobah.

	N. Lat.	E. Long.
43; xxviii. 10; xxix. 4; 2 Kings xix. 12; Isaiah xxxvii. 12; Ezek. xxvii. 23.....	36° 52'	39° 30'
HARAN. See Beth-Haran.		
HARESETH. See Kirharaseth.		
HARESETH. See Kirhareth.		
HARESH. See Kir-Hareth.		
Haresha. See Tel-Haresha.		
HARETH, Forest of, J. 1 Sam. xxii. 5.....	31 40	35 3
HAROD, Well of, 'Ain Jalûd, Judges vii. 1.....	32 34	35 23
"HAROSHETH OF THE GENTILES," Judges iv. 2, 13, 16.....	33 4	35 34
HARSA. See Tel-Harsa.		
HASHMONAH, Numb. xxxiii. 29, 30.....	30 20	33 30
HATTA'AVAH. See Kibroth-Hatta'avah.		
HATTICON. See Hazar-Hatticon.		
HAURAN (Auranitis), <i>Haurân</i> , Ezek. xlvii. 16, 18..... {	32 50	36 0
	32 20	36 40
Havilah, <i>Armenia</i> , part of? Gen. ii. 11.....	41 0	42 0
HAVILAH, Gen. xxv. 18; 1 Sam. xv. 7.....	31 0	34 35
HAZAR-ADDAR, or Adar, Numb. xxxiv. 4.....	30 47	34 44
HAZAR-ENAN, Numb. xxxiv. 9, 10; Ezek. xlvii. 17; xlviii. 1.....	33 20	36 0
HAZAR-GADDAH, J. or Hazar-Addar? Josh. xv. 27.....	30 47	34 44
HAZAR-HATTICON, Ezek. xlvii. 16.....	32 45	36 20
HAZAR-SHUAL, Josh. xv. 28; xix. 3; 1 Chron. iv. 28; Neh. xi. 27.....	31 21	34 46
HAZAR-SUSAH, S. Josh. xix. 5.....	31 30	34 44
HAZAR-SUSIM, S. or Hazar-Susah? 1 Chron. iv. 31.....	31 30	34 44
HAZAZON-TAMAR, J. Hazezon-Tamar, or Engedi, 'Ain Jidy, Gen. xiv. 7; 2 Chron. xx. 2*.....	31 28	35 28
HAZERIM, Deut. ii. 23.....	31 10	34 30
Hazereth, 'Ain <i>el-Hudhera</i> ? Numb. xi. 35, 35; xii. 16; xxxiii. 17, 18; Deut. i. 1.....	28 51	34 28
HAZOR, N. Josh. xi. 1, 10, 10, 11, 13; xii. 19; xix. 36; Judges iv. 2, 17; 1 Sam. xii. 9; 1 Kings ix. 15; 2 Kings xiv. 29; Jer. xlix. 28, 30, 33†.....	32 55	35 25
HAZOR, B. Neh. xi. 33.....	31 55	35 10
HAZOR, J. <i>Yasûr</i> , Josh. xv. 23.....	31 42	34 43
HAZOR. See Bnal-Hazor.		
HAZOR. See En-Hazor.		
HAZOR-HADATTAH, J. Josh. xv. 25†.....	31 15	35 11
HAZZURIM. See Helkath-Hazzurim.		
HEBRON, <i>El-Khâlîl</i> , Gen. xiii. 18; xxiii. 2, 19; xxxv. 27; xxxvii. 14; Numb. xiii. 22, 22; Josh. x. 3, 5, 23, 36, 39; xi. 21; xii. 10; xiv. 13, 14, 15; xv. 13, 54; xx. 7; xxi. 11, 13; Judges i. 10, 10, 20; xvi. 3; 1 Sam. xxx. 31; 2 Sam. ii. 1, 3, 11, 32; iii. 2, 5, 19, 20, 22, 27, 32; iv. 1, 8, 12, 12; v. 1, 3, 3, 5, 13; xv. 7, 9, 10		

* Hazezon-tamar in Gen. xiv. 7, but in 2 Chron. xx. 2 it is Hazazon-tamar. These names should be reversed. In Gen. xiv. 7, the word has (shevâ patah) â, and in Chron. 2 (sheva simply). The vowel is therefore wrong in both places. See the usual Hebrew text. I find the Masoreth consider the name in Gen. defective in the Hebrew, but right in Chron. v. Purver, Crit. Trans. of Old and New Testament, folio, 2 vols., London. 1764.

† There is another Hazor at Hazury, not far from Banias, at the head of the Jordan, where ruins indicate a great fortification. Ritter thinks this is the Hazor.—*Erd' unde*.

‡ In the English trans. Hazor and Hadattah are so punctuated as to read as two places. The probabilities are that they should be read together as above. There were several Hazors. Hadath, in Chaldee, signifies "new." Perhaps this was "New Hazor."

	N. Lat.	E. Long.
1 Kings ii. 11; 1 Chron. iii. 1, 4; vi. 55, 57; xi. 1, 3, 3; xii. 23, 38; xxix. 27; 2 Chron. xi. 10.....	31° 32'	35° 13'
HEBRON, or Abdon? Josh. xix. 28.....	33 16	35 27
HELAM, 2 Sam. x. 16, 17.....	34 20	37 30
HELBAH, A. Judges i. 31.....	33 21	35 25
HELBON (Chalybon, or Bercea), <i>Helbôn</i> , Ezek. xxvii. 18.....	33 40	37 20
HELEPH, N. Josh. xix. 33.....	33 13	35 36
HELKATH, L.A. Josh. xix. 25; xxi. 31.....	33 4	35 12
HELKATH-HAZZURIM, 2 Sam. ii. 16.....	31 51	35 11
Hena (Anatho?), <i>Anah?</i> 2 Kings xviii. 34; xix. 13; Isaiah xxxvii. 13.....	34 28	42 0
HEPHER, Josh. xii. 17; 1 Kings iv. 10.....	31 29	35 0
HEPHER. See Gath-Hepher.		
HERES, Mount, Judges i. 35.....	31 55	35 3
HERES. See Kirheres.		
HERES. See Timnath-Heres.		
HERMON, Mount, <i>Jebel esh-Sheikh</i> , Deut. iii. 8, 9; iv. 48; Josh. xi. 3, 17; xii. 1, 5; xiii. 5, 11; 1 Chron. v. 23; Ps. lxxxix. 12; cxxxiii. 3; Song of Sol. iv. 8.....	33 17	35 36
HERMON, L.C. See Baal-Hermon.		
HESBON, <i>Hesbân</i> , Numb. xxi. 25, 26, 27, 28, 30, 34; xxxii. 3, 37; Deut. i. 4; ii. 24, 26, 30; iii. 2, 6; iv. 46; xxix. 7; Josh. ix. 10; xii. 2, 5; xiii. 10, 17, 21, 26, 27; xxi. 39; Judges xi. 19, 26; 1 Chron. vi. 81; Neh. ix. 22; Song of Sol. vii. 4; Isaiah xv. 4; xvi. 8, 9; Jer. xlviii. 2, 34, 45, 45; xlix. 3.....	31 46	35 52
HESHMON, J. Josh. xv. 27.....	31 17	34 56
HETHLON, Ezek. xlvii. 15; xlviii. 1.....	33 31	35 39
HEZRON, Josh. xv. 3, 25.....	30 45	35 0
Hiddekel, River (Tigris), <i>Tigris</i> , Gen. ii. 14; Dan. x. 4.....	32 34	46 0
Hierapolis, <i>Pambouk-Kaleh</i> , Col. iv. 13.....	37 55	29 15
HILEN, J. or Holon, 1 Chron. vi. 58.....	31 23	35 9
HILL OF FORESKINS, Josh. v. 3.		
HINOM. See Valley of Slaughter, and Tophet.		
HITTITES, Gen. xv. 20; xxiii. 10; xxv. 9; xxvi. 34, 34; xxxvi. 2; xlix. 29, 30; l. 13; Exod. iii. 8, 17; xiii. 5; xxiii. 23, 28; xxxiii. 2; xxxiv. 11; Numb. xiii. 29; Deut. vii. 1; xx. 17; Josh. i. 4; iii. 10; ix. 1; xi. 3; xii. 8; xxiv. 11; Judges i. 26; iii. 5; 1 Sam. xxvi. 6; 2 Sam. xi. 3, 6, 17, 21, 24; xii. 9, 10; xxiii. 39; 1 Kings ix. 20; x. 29; xi. 1; xv. 5; 2 Kings vii. 6; 1 Chron. xi. 41; 2 Chron. i. 17; viii. 7; Ezra ix. 1; Neh. ix. 8; Ezek. xvi. 3, 45.....	31 27	35 0
HIVITES, Gen. x. 17; xxxiv. 2; xxxvi. 2; Exod. iii. 8, 17; xiii. 5; xxiii. 23, 28; xxxiii. 2; xxxiv. 11; Deut. vii. 1; xx. 17; Josh. iii. 10; ix. 1, 7; xi. 3, 19; xii. 8; xxiv. 11; Judges iii. 3, 5; 2 Sam. xxiv. 7; 1 Kings ix. 20; 1 Chron. i. 15; 2 Chron. viii. 7.....	32 18	35 10
	33 25	36 0
	33 45	36 19
HOBAB, Gen. xiv. 15.....		
HODSHI. See Tahtim-hodshi.		
HOGLAH. See Beth-Hoglah.		
HOLON, J. Josh. xv. 51; xxi. 15; Jer. xlviii. 21.....	31 23	35 9
HOR, Mount, <i>Jebel Neby Hârân</i> , Numb. xx. 22, 23, 25, 27; xxi. 4; xxxiii. 37, 38, 39, 41; Deut. xxxii. 50.....	30 27	35 26
HOR, Mount Hermon? Numb. xxxiv. 7, 8.....	33 17	35 36
HOR-Hagidgad, or Gudgodah? Numb. xxxiii. 32, 33.....	29 50	35 5

	N. Lat.	E. Long.
Horeb, <i>Jebel et-Tûr</i> , Exod. iii. 1; xvii. 6; xxxiii. 6; Deut. i. 2, 6, 19; iv. 10, 15; v. 2; ix. 8; xviii. 16; xxix. 1; 1 Kings viii. 9; xix. 8; 2 Chron. v. 10; Ps. cvi. 19; Mal. iv. 4.....	28° 30'	33° 7'
HOREM, N. Josh. xix. 38.....	32 55	35 25
HORITES, Gen. xiv. 6; xxxvi. 20, 21, 22, 29, 30; Numb. xiii. 5; Deut. ii. 12, 22; 1 Chron. i. 39.....	30 50	35 40
HORMAH, or Zephath, <i>Nukb es-Sufâh</i> , Numb. xiv. 45; xxi. 3; Deut. i. 44; Josh. xii. 14; xv. 30; xix. 4; Judges i. 17; 1 Sam. xxx. 30; 1 Chron. iv. 30.....	30 59	35 13
HORON. See Beth-Horon.		
HORONAIM, Isaiah xv. 5; Jer. xlviii. 3, 5, 34.....	31 43	36 0
HORONITE, Neh. ii. 10; xiii. 28.		
HOSAH, A. Josh. xix. 29.....	33 5	35 10
HOUSE OF EDEN, <i>Ehden?</i> Amos i. 5.....	34 16	35 56
HOUSE OF GILGAL, Neh. xii. 29.....	31 50	35 31
HOUSE OF GOD. See Bethel.		
HOUSE OF JOAB. See Ataroth.		
House (shearing), 2 Kings x. 12.		
HUKKOK, N. or Hukok, Josh. xix. 34; 1 Chron. vi. 75.....	33 54	35 29
HUMTAH, J. Josh. xv. 54.....	31 30	35 8
HUZOTH. See Kirjath-Huzoth.		
IBLEAM, M-. or Bileam? Josh. xvii. 11; Judges i. 27; 2 Kings ix. 27.....	32 37	35 13
Iconium, <i>Koniye</i> , Acts xiii. 51; xiv. 1, 19, 21; xvi. 2; 2 Tim. iii. 11.....	37 50	32 40
IDALAH, Z. Josh. xix. 15.....	32 40	35 13
IDUMEA. See Edom.		
IIM, or Ije-Abarim, Numb. xxxiii. 45.....	31 10	35 46
IIM, J. Josh. xv. 29.....	31 23	34 50
IJE-ABARIM, Numb. xxi. 11; xxxiii. 44.....	30 42	35 46
IJON, N. 1 Kings xv. 20; 2 Kings xv. 29; 2 Chron. xvi. 4..	32 50	35 29
Illyricum, <i>Dalmatia</i> and <i>Albania</i> , Rom. xv. 19.....	43 0	18 0
India, <i>id.</i> , Esther i. 1; viii. 9.....	30 0	72 0
IR-SHEMESH, D. Josh. xix. 41.....	31 37	34 44
IRON, or Ijon? Josh. xix. 38.....	32 50	35 29
IRPEEL, B. Josh. xviii. 27.....	31 49	35 17
ISH-TOR, 2 Sam. x. 6, 8.....	33 0	36 0
Italy (Italia), <i>Italy</i> , Acts xviii. 2; xxvii. 1, 6; Heb. xiii. 24.	42 0	13 0
ITHNAN, J. Josh. xv. 23.....	31 10	35 11
ITTAH-KAZIN, Z. Josh. xix. 13.....	32 48	35 25
ITURÆA, <i>El-Jeidûr</i> , Luke iii. 1.....	35 7	36 8
Ivah, or Ava (Aginis), <i>Hawâz</i> , 2 Kings xviii. 34; xix. 13; Isaiah xxxvii. 13.....	31 20	48 51
JAAKAN. See Beeroth of the children of Jaakan.		
JAAKAN. See Bene-Jaakan.		
JAZER (Jaeser), <i>'Ain Hazeir</i> , Numb. xxi. 32; xxxii. 1, 3, 35; Josh. xiii. 25; xxi. 39; 2 Sam. xxiv. 5; 1 Chron. vi. 81; * xxvi. 31; * Isaiah xvi. 8, 9; Jer. xlviii. 32, 32....	31 55	35 51

* These are spelled slightly different—thus, *יַזְעָר*, that is with a Yod in final syllable, and might be written Jaeser. The English trans. of Jazer should be Jaeser, to give some value to the Ain.

	N. Lat.	E. Long.
JABBOK, River, <i>Wady Zurka</i> , Gen. xxxii. 22; Numb. xxi. 24; Deut. ii. 37; iii. 16; Josh. xii. 2; Judges xi. 13, 22...	31° 55'	35° 38'
JABESH, M.- or Jabesh-Gilead, <i>Wady Yâbes?</i> Judges xxi. 8, 9, 10, 12, 14; 1 Sam. xi. 1, 1, 3, 5, 9, 9, 10; xxxi. 11, 12, 13; 2 Sam. ii. 4, 5; xxi. 12; 1 Chron. x. 11, 12, 12.	32 15	36 5
JABEZ, I. 1 Chron. ii. 55.....	32 29	35 44
JABNEEL, J. Josh. xv. 11.....	31 40	35 10
Jabneel, N. Josh. xix. 33.....	31 53	34 45
JABNEH (Jamnia), <i>Yebna</i> , 2 Chron. xxvi. 6.....	35 58	35 38
JAGUR, J. Josh. xv. 21.....	31 51	34 45
JAHAZ, L.R. Num. xxi. 23; Deut. ii. 32; Judges xi. 20; Isaiah xv. 4; * Jer. xlviii. 34*.....	31 55	35 53
JAHAZA, L.R. Jahzah and Jahazah, Josh. xiii. 18; 1 Chron. vi. 78; Jer. xlviii. 21. Same as the last.....	31 55	35 53
JANOAH, E. or Janohah? 2 Kings xv. 29.....	31 38	35 53
JANOHAH, E. Josh. xvi. 6, 7.....	32 16	35 30
JANUM, J. Josh. xv. 53.....	32 16	35 30
JAPHIA, Z. <i>Yâfa</i> , Josh. xix. 12.....	31 45	35 7
JAPHLETI, Josh. xvi. 3.....	32 42	35 18
JAPHO (Joppa), <i>Yâfa</i> , Josh. xix. 46.....	32 0	35 18
JARKON. See Me-jarkon.	32 3	34 44
JARMUTH, <i>Yarmuk</i> , Josh. x. 3, 5, 23; xii. 11; xv. 35; Neh. xi. 29.....	31 43	34 5?
JARMUTH, or Remeth? Josh. xxi. 29.....	32 32	35 11
JASHUBI-LEHEM, 1 Chron. iv. 22.....		
JATTIR, J. <i>Attir</i> , Josh. xv. 48; xxi. 14; 1 Sam. xxx. 27; 1 Chron. vi. 57.....	31 22	35 5
JAVAN (Greece), Isaiah lxvi. 19; Ezek. xxvii. 13, 19, (<i>and in orig. Dan. viii. 21; x. 20; xi. 2; Zech. ix. 13</i>).....	38 0	23 0
JAZER, L.C. See Jaazer.		
JEARIM, Mount, Josh. xv. 10.....	31 50	35 5
JEARIM. See Kirjath-Jearim.		
JEBUS, Jerusalem (Hierosolyma), <i>El-Kuds</i> , Judges xix. 10, 11; 1 Chron. xi. 4, 5.....	31 46	35 18
JEBUSITE, Gen. x. 16; xv. 21; Exod. iii. 8, 17; xiii. 5; xxxiii. 23; xxxiii. 2; xxxiv. 11; Numb. xiii. 29; Deut. vii. 1; xx. 17; Josh. iii. 10; ix. 1; xi. 3; xii. 8; xv. 8, 63, 63; xviii. 16, † 28; † xxiv. 11; Judges i. 21, 21; iii. 5; xix. 11; 2 Sam. v. 6, 8; xxiv. 16, 18; 1 Kings ix. 20; 1 Chron. i. 14; xi. 4, 6; xxi. 15, 18, 28; 2 Chron. iii. 1; viii. 7; Ezra ix. 1; Neh. ix. 8; Zech. ix. 7.....	31 50	35 10
JEGAR SAHADUTHA, Galeed, or Mizpah, Gen. xxxi. 47.....	32 32	36 2
JEHOVAH-JIREH, Gen. xxii. 14.....	31 48	35 15
Jehovah-Nissi, Exod. xvii. 15.....	28 41	34 1
JEHOVAH-SHALOM, Judges vi. 24.....	32 24	35 28
Jehud, D. <i>El-Yehûdîyeh</i> , Josh. xix. 45.....	31 59	34 54
Jekabzeel, Kabzeel? Neh. xi. 25.....	31 5	35 17

* These are the only places where the name Jahaz is warranted by the Hebrew. In the other places, Jahaz, Jahaza, and Jahazah should each be Jahzah as in 1 Chron. vi. 78, which is the only place wherein the English trans. has the word properly spelled. In each instance it is יָהֲזָא, except in one where † is used instead of †, which variation is immaterial. The term appears to

have been the same in all the references, with a possibility of exception in the case of Jahaz, mentioned in the places marked with the (*).

† Jebusi, the same as Jebusite.

	N. Lat.	E. Long.
JERAHMEELITES, 1 Sam. xxvii. 10; xxx. 29.		
JERICHO, Numb. xxii. 1; xxvi. 3, 63; xxxi. 12; xxxiii. 48, 50; xxxiv. 15; xxxv. 1; xxxvi. 13; Deut. xxxii. 49; xxxiv. 1, 3; Josh. ii. 1, 2, 3; iii. 16; iv. 13, 19; v. 10, 13; vi. 1, 2, 25, 26; vii. 2; viii. 2; ix. 3; x. 1, 28, 30; xii. 9; xiii. 32; xvi. 1, 1, 1, 7; xviii. 12, 21; xx. 8; xxiv. 11, 11; 2 Sam. x. 5; 1 Kings xvi. 34; 2 Kings ii. 4, 4, 5, 15, 18; xxv. 5; 1 Chron. vi. 78; xix. 5; 2 Chron. xxviii. 15; Ezra ii. 34; Neh. iii. 2; vii. 36; Jer. xxxix. 5; lii. 8; Matt. xx. 29; Mark x. 46; Luke x. 30; xviii. 35; xix. 1; Hebrews xi. 30.	31°51'	35°30'
JERUEL, Wilderness of, 2 Chron. xx. 16.	31 30	35 25
JERUSALEM (Hierosolyma, aft. <i>Ælia</i>), <i>El-Kuds</i> , Josh. x. 1, 3, 5, 23; xii. 10; xv. 8, 63, 63; xviii. 28; Judges i. 7, 8, 21, 21; ix. 10; 1 Sam. xvii. 54; 2 Sam. v. 5, 6, 13, 14; viii. 7; ix. 13; x. 14; xi. 1, 12; xii. 31; xiv. 23, 28; xv. 8, 11, 14, 29, 37; xvi. 3, 15; xvii. 20; xix. 19, 25, 33, 34; xx. 2, 3, 7, 22; xxiv. 8, 16; 1 Kings ii. 11, 36, 38, 41; iii. 1, 15; viii. 1; ix. 15, 19; x. 2, 26, 27; xi. 7, 13, 29, 32, 36, 42; xii. 18, 21, 27, 28; xiv. 21, 25; xv. 2, 4, 4, 10; xxii. 42; 2 Kings viii. 17, 26; ix. 28; xii. 1, 17, 18; xiv. 2, 2, 13, 13, 19, 20; xv. 2, 2, 33; xvi. 2, 5; xviii. 2, 17, 17, 22, 22, 35; xix. 10, 21, 31; xxi. 1, 4, 7, 12, 13, 13, 16, 19; xxii. 1, 14; xxiii. 1, 2, 4, 5, 6, 9, 13, 20, 23, 24, 27, 30, 31, 33, 36; xxiv. 4, 8, 8, 10, 14, 15, 18, 20; xxv. 1, 8, 9, 10; 1 Chron. iii. 4, 5; vi. 10, 15, 32; viii. 28, 32; ix. 3, 34, 38; xi. 4; xiv. 3, 4; xv. 3; xviii. 7; xix. 15; xx. 1, 3; xxi. 4, 15, 16; xxiii. 25; xxviii. 1; xxix. 27; 2 Chron. i. 4, 13, 14, 15; ii. 7, 16; iii. 1; v. 2; vi. 6; viii. 6; ix. 1, 25, 27, 30; x. 18; xi. 1, 5, 14, 16; xii. 2, 4, 5, 7, 9, 13, 13; xiii. 2; xiv. 15; xv. 10; xvii. 13; xix. 1, 4, 8, 8; xx. 5, 15, 17, 18, 20, 27, 27, 28, 31; xxi. 5, 11, 13, 20; xxii. 1, 2; xxiii. 2; xxiv. 1, 6, 9, 18, 23; xxv. 1, 1, 23, 23, 27; xxvi. 3, 3, 9, 15; xxvii. 1, 8; xxviii. 1, 10, 24, 27; xxix. 1, 8; xxx. 1, 2, 3, 5, 11, 13, 14, 21, 26, 26; xxxi. 4; xxxii. 2, 9, 9, 10, 12, 18, 19, 22, 23, 25, 26, 33; xxxiii. 1, 4, 7, 9, 13, 15, 21; xxxiv. 1, 3, 5, 7, 9, 22, 29, 30, 32, 32; xxxv. 1, 18, 24, 24; xxxvi. 1, 2, 3, 4, 5, 9, 10, 11, 14, 19, 23; Ezra i. 2, 3, 3, 4, 5, 7, 11; ii. 1, 68; iii. 1, 8, 8; iv. 6, 8, 12, 20, 23, 24; v. 1, 2, 14, 15, 16, 17; vi. 3, 5, 5, 9, 12, 18; vii. 7, 8, 9, 13, 14, 15, 16, 17, 19, 27; viii. 29, 30, 31, 32; ix. 9; x. 7, 7, 9; Neh. i. 2, 3; ii. 11, 12, 13, 17, 17, 20; iii. 8, 9, 12; iv. 7, 8, 22; vi. 7; vii. 2, 3, 3, 6; viii. 15; xi. 1, 1, 2, 3, 4, 6, 22; xii. 27, 27, 28, 29, 43; xiii. 6, 7, 15, 16, 19, 20; Esther ii. 6; Psalm li. 18; lxxviii. 29; lxxix. 1, 3; cii. 21; cxvi. 19; cxvii. 2, 3, 6; cxv. 2; cxviii. 5; cxv. 21; cxxxvii. 5, 6, 7; cxlvii. 2, 12; Eccles. i. 1, 12, 16; ii. 7, 9; Song of Sol. i. 5; ii. 7; iii. 5, 10; v. 8, 16; vi. 4; viii. 4; Isaiah i. 1; ii. 1, 3; iii. 1, 8; iv. 3, 3, 4; v. 3; vii. 1; viii. 14; x. 10, 11, 12, 32; xxi. 10, 21; xxiv. 23; xxvii. 13; xxviii. 14; xxx. 19; xxxi. 5, 9; xxxiii. 20; xxxvi. 2, 7, 20; xxxvii. 10, 22, 32; xl. 2, 9; xli. 27; xliv. 26, 28; li. 17; lii. 1, 2, 9, 9; lxii. 1, 6, 7; lxiv. 10; lxv. 18, 19; lxvi. 10, 13, 20; Jer. i. 3, 15; ii.		

	N. Lat.	E. Long.
2; iii. 17, 17; iv. 3, 4, 5, 10, 11, 14, 16; v. 1; vi. 1, 6, 8; vii. 17, 34; viii. 1, 5; ix. 11; xi. 2, 6, 9, 12, 13; xiii. 9, 13, 27; xiv. 2, 16; xv. 4, 5; xvii. 19, 20, 21, 25, 26, 27, 27; xviii. 11; xix. 3, 7, 13; xxii. 19; xxiii. 14, 15; xxiv. 1, 8; xxv. 2, 18; xxvi. 18; xxvii. 3, 18, 20, 20, 21; xxix. 1, 1, 2, 2, 4, 20, 25; xxxii. 2, 32, 44; xxxiii. 10, 13, 16; xxxiv. 1, 6, 7, 8, 19; xxxv. 11, 11, 13, 17; xxxvi. 9, 9, 31; xxxvii. 5, 5, 11, 12; xxxviii. 28, 28; xxxix. 1, 8; xl. 1; xlii. 18; xliv. 2, 6, 9, 13, 17, 21; li. 35, 50; lii. 1, 3, 4, 12, 13, 14, 29; Lament. i. 7, 8, 17; ii. 10, 13, 15; iv. 12; Ezek. iv. 1, 7, 16; v. 5; viii. 3; ix. 4, 8; xi. 15; xii. 10, 19; xiii. 16; xiv. 21, 22; xv. 6; xvi. 2, 3; xvii. 12; xxi. 2, 20, 22; xxii. 19; xxiii. 4; xxiv. 2; xxvi. 2; xxxiii. 21; xxxvi. 38; Dan. i. 1; v. 2, 3; vi. 10; ix. 2, 7, 12, 16, 16, 25; Joel ii. 32; iii. 1, 6, 16, 17, 20; Amos i. 2; ii. 5; Obadiah 11, 20; Micah i. 1, 5, 9, 12; iii. 10, 12; iv. 2, 8; Zeph. i. 4, 12; iii. 14, 16; Zech. i. 12, 14, 16, 16, 17, 19; ii. 2, 4, 12; iii. 2; vii. 7; viii. 3, 3, 4, 8, 15, 22; ix. 9, 10; xii. 2, 2, 3, 5, 6, 6, 7, 8, 9, 10, 11; xiii. 1; xiv. 2, 4, 8, 10, 11, 12, 14, 16, 17, 21; Malachi ii. 11; iii. 4; Matt. ii. 1, 3; iii. 5; iv. 25; v. 35; xv. 1; xvi. 21; xx. 17, 18; xxi. 1, 10; xxiii. 37, 37; Mark i. 5; iii. 8, 22; vii. 1; x. 32, 33; xi. 1, 11, 15, 27; xv. 41; Luke ii. 22, 25, 38, 41, 42, 43, 45; iv. 9; v. 17; vi. 17; ix. 31, 51, 53; x. 30; xiii. 4, 22, 33, 34, 34; xvii. 11; xviii. 31; xix. 11, 28; xxi. 20, 24; xxiii. 7, 28; xxiv. 13, 18, 33, 47, 49, 52; John i. 19; ii. 13, 23; iv. 20, 21, 45; v. 1, 2; vii. 25; x. 22; xi. 18, 55; xii. 12; Acts i. 4, 8, 12, 12, 19; ii. 5, 14; iv. 6, 16; v. 16, 28; vi. 7; viii. 1, 14, 25, 26, 27; ix. 2, 13, 21, 26, 28; x. 39; xi. 2, 22, 27; xii. 25; xiii. 13, 27, 31; xv. 2, 4; xvi. 4; xviii. 21; xix. 21; xx. 16, 22; xxi. 4, 11, 12, 13, 15, 17, 31; xxii. 5, 17, 18; xxiii. 11; xxiv. 11; xxv. 1, 3, 7, 9, 15, 20, 24; xxvi. 4, 10, 20; xxviii. 17; Romans xv. 19, 25, 26, 31; 1 Cor. xvi. 3; Gal. i. 17, 18; ii. 1; iv. 25, 26; Heb. xii. 22; Rev. iii. 12; xxi. 2, 10*.....	31° 46'	35° 18'
JESHANAH, 2 Chron. xiii. 19.....	32 2	35 23
JESHIMOTH. See Beth-Jeshimoth.		
JETHLAH, R. Josh. xix. 42.....	31 52	34 54
JEWRY. See Judea.		
JEZREEL, I. (Esdraelon), Zer'ta, Josh. xv. 56; xvii. 16; xix. 18; Judges vi. 33; 1 Sam. xxv. 43; xxix. 1, 11; 2 Sam. ii. 9; iv. 4; 1 Kings iv. 12; xviii. 45, 46; xxi. 1, 23; 2 Kings viii. 29, 29; ix. 10, 15, 15, 16, 17, 30, 36, 37; x. 1, 6, 7, 11; 2 Chron. xxii. 6, 6; Hosea i. 4, 4, 5, 11; ii. 22.....	32 34	35 23
JIPHATH, J. Josh. xv. 43.....	31 33	35 0
JIPHATH-EL, Z. Valley of, <i>El-Buttauf?</i> Josh. xix. 14, 27..	32 48	35 20
JOGBEHAH, G. <i>El-Jebeitha?</i> Numb. xxxii. 35; Judges viii. 11.....	32 2	35 59
JOKDEAM, J. Josh. xv. 56.....	31 43	35 2
JOKMEAM, L.R. or Kibzaim? 1 Chron. vi. 68.....	32 12	35 15

	N. Lat.	E. Long.
JOKNEAM, L.Z. Josh. xii. 22; xix. 11; xxi. 34; 1 Kings iv. 12.....	32° 42'	35° 9'
JOKTHEEL, Josh. xv. 38.....	31 32	34 52
JOKTHEEL, or Selah (Petra?). <i>Wady Mûsa</i> ? 2 Kings xiv. 7.	30 25	35 39
JOPPA, or Japho (Joppa), <i>Yâfa</i> , 2 Chron. ii. 16; Ezra iii. 7; Jonah i. 3; Acts ix. 36, 38, 42, 43; x. 5, 8, 23, 32; xi. 5, 13*.....	32 3	34 44
JORDAN, Plain of (Aulon, or Magnus Campus), <i>El-Ghor</i> , Gen. xiii. 10, 11.....	32 0	35 34
JORDAN, River, <i>Esh-Sheîah el-Kebîr</i> ,† Gen. xxxii. 10; i. 10, 11; Numb. xiii. 29; xxii. 1; xxvi. 3, 63; xxxi. 12; xxxii. 5, 19, 19, 21, 29, 32; xxxiii. 48, 49, 50, 51; xxxiv. 12, 15; xxxv. 1, 10, 14; xxxvi. 13; Deut. i. 1, 5; ii. 29; iii. 8, 17, 20, 25, 27; iv. 21, 22, 26, 41, 46, 47, 49; ix. 1; xi. 30, 31; xii. 10; xxvii. 2, 4, 12; xxx. 18; xxxi. 2, 13; xxxii. 47; Josh. i. 2, 11, 14, 15; ii. 7, 10; iii. 1, 8, 8, 11, 13, 13, 14, 15, 15, 17, 17; iv. 1, 3, 5, 7, 7, 8, 9, 10, 16, 17, 18, 18, 19, 20, 22, 23; v. 1, 1; vii. 7, 7; ix. 1, 10; xii. 1, 7; xiii. 8, 23, 27, 27, 32; xiv. 3; xv. 5, 5; xvi. 1, 7; xvii. 5; xviii. 7, 12, 19, 20; xix. 22, 33, 34; xx. 8; xxii. 4, 7, 10, 10, 11, 25; xxiii. 4; xxiv. 8, 11; Judges iii. 28; v. 17; vii. 24, 24, 25; viii. 4; x. 8, 9; xi. 13, 22; xii. 5, 6; 1 Sam. xiii. 7; xxxi. 7; 2 Sam. ii. 29; x. 17; xvii. 22, 22, 24; xix. 15, 15, 17, 18, 31, 31, 36, 39, 41; xx. 2; xxiv. 5; 1 Kings ii. 8; vii. 46; xvii. 3, 5; 2 Kings ii. 6, 7, 13; v. 10, 14; vi. 2, 4; vii. 15; x. 33; 1 Chron. vi. 78, 78; xii. 15, 37; xix. 17; xxvi. 30; 2 Chron. iv. 17; Job xl. 23; Psalm xlii. 6; cxiv. 3, 5; Isaiah ix. 1; Jer. xii. 5; xlix. 19; i. 44; Ezek. xlvii. 18; Zech. xi. 3; Matt. iii. 5, 6, 13; iv. 15, 25; xix. 1; Mark i. 5, 9; iii. 8; x. 1; Luke iii. 3; iv. 1; John i. 28; iii. 26; x. 40.....	32 42	35 32
JOTBAH, Jotbath? 2 Kings xxi. 19.	31 45	35 38
Jotbath, or Jotbathah, Elath? (<i>Ælana</i> ?), <i>'Akabah</i> ? Numb. xxxiii. 33, 34; Deut. x. 7.....	29 33	35 0
JUDEA, Judah, Jewry (Judæa), Josh. xi. 21; xix. 34; xx. 7; xxi. 11; Judges xv. 9, 10, 11; xvii. 7, 8, 9; xviii. 12; xix. 1, 2, 18, 18; Ruth i. 1, 2, 7; 1 Sam. xvii. 12; xxii. 5; xxiii. 3; xxvii. 10; xxx. 16; 2 Sam. ii. 1; vi. 2; xxiv. 7; 1 Kings xii. 17, 32; xiii. 1, 12, 21; xiv. 21; xv. 22; 2 Kings xviii. 13; xxiii. 1, 2, 5, 5, 8, 11, 12, 17, 22, 24, 26; xxiv. 2, 5, 12, 20; xxv. 22; 1 Chron. vi. 55; 2 Chron. ii. 7; ix. 11; x. 17; xi. 3, 5, 10, 12, 14, 17, 23; xii. 4, 12; xiv. 5, 6, 8; xv. 8; xvii. 2, 2, 6, 7, 9, 10, 12, 13, 14, 19; xix. 5; xx. 3, 4, 20, 22, 24, 27; xxi. 3, 11, 17; xxiii. 2, 2, 8; xxiv. 5, 6, 9, 17, 18; xxv. 13, 28; xxvii. 4; xxviii. 6, 18, 25; xxx. 12; xxxi. 1, 1, 6, 6, 20; xxxii. 1, 25; xxxiii. 14; xxxiv. 3, 5, 30; Ezra i. 2, 3; ii. 1; iv. 6; v. 1, 8; vii. 14; ix. 9; x. 7; Neh. ii. 5, 7; v. 14; vi. 7, 18; vii. 6; xi. 3, 20; xiii. 15; Psalm lxix. 35; Isaiah i. 1,		

* English Bastion, Lat. 32° 00' 10", Long. 34° 44' 37".

† Mouth of Jordan, 31° 45' 46".

	N. Lat.	E. Long.
1; ii. 1; iii. 1; viii. 8; xix. 17; xxii. 8; xxvi. 1; xxxvi. 7; xl. 9; xlv. 26; xlviii. 1; Jer. i. 15; iv. 5, 16; v. 20; vii. 2, 17, 34; ix. 11, 26; x. 22; xi. 6, 10, 12; xvii. 26; xxii. 30; xxiv. 5; xxv. 18; xxvi. 2, 18, 18, 19, 19; xxvii. 12, 18, 20, 20, 21; xxviii. 1, 4; xxix. 2, 3, 22; xxxi. 23, 24; xxxii. 44; xxxiii. 10, 14; xxxiv. 7, 7, 22; xxxvi. 9; xxxvii. 1; xxxix. 6, 10; xl. 1, 5, 12, 15; xliii. 4, 5; xlv. 2, 6, 7, 9, 17, 21, 28; li. 59; lii. 3; Lamentations v. 11; Ezek. xxi. 20; xlviii. 8, 22, 31; Daniel ii. 25; v. 13, 13,* vi. 13; Joel iii. 18; Amos ii. 5; vii. 12; Micah i. 5, 9; Zech. i. 12; xiv. 21; Matt. ii. 1, 5, 22; iii. 1, 5; iv. 25; xix. 1; xxiv. 16; Mark i. 5; iii. 7; x. 1; xiii. 14; Luke i. 5, 65; ii. 4; iii. 1; v. 17; vi. 17; vii. 17; xxi. 21; xxxiii. 5; John iii. 22; iv. 3, 47, 54; vii. 1, 3; xi. 7; Acts i. 8; ii. 9; viii. 1; ix. 31; x. 37; xi. 1, 29; xii. 19; xv. 1; xxi. 10; xxvi. 20; xxviii. 21; Romans xv. 31; 2 Cor. i. 16; Gal. i. 22; 1 Thess. ii. 14.....	31° 38'	35° 0'
JUTTAH, <i>Yutta</i> , Josh. xv. 55; xxi. 16.....	31° 27'	35° 14'
KABZEEL, Josh. xv. 21; 2 Sam. xxiii. 20; 1 Chron. xi. 22....	31° 5'	35° 17'
KADESH, <i>'Ain Kades</i> , Gen. xiv. 7; xvi. 14; xx. 1.....	30° 43'	34° 30'
KADESH, J. or Kadesh-barnea? <i>'Ain el-Weibeh?</i> Numb. xiii. 26; xx. 1, 14, 22; xxvii. 14; xxxiii. 36, 37; Deut. i. 46; xxxii. 51; Judges xi. 16, 17; Psalm xxix. 8; Ezek. xlvii. 19; xlviii. 28.....	30° 41'	35° 22'
KADESH-BARNEA, <i>'Ain el-Weibeh?</i> Numb. xxxii. 8; xxxiv. 4; Deut. i. 2, 19; ii. 14; ix. 23; Josh. x. 41; xiv. 6, 7; xv. 3.....	30° 41'	35° 22'
KADMONITES, Gen. xv. 19.....	32° 20'	36° 15'
KANAH, River, <i>Nahr Arsuf?</i> Josh. xvi. 8; xvii. 9.....	32° 17'	34° 52'
KANAH, <i>Kāna</i> , Josh. xix. 28.....	33° 16'	35° 17'
KARKAA, J. Josh. xv. 3.....	30° 47'	34° 30'
KARKOR, Judges viii. 10.....	32° 10'	36° 30'
KARNAIM. <i>See Ashtaroth-Karnaim.</i>		
KARTAH, Z. Josh. xxi. 34.....	32° 44'	35° 31'
KARTAN, Josh. xxi. 32.....	32° 56'	35° 31'
KATTATH, Kartah? Josh. xix. 15.....	32° 44'	35° 31'
KAZIN. <i>See Ittah-Kazin.</i>		
KEDEMOTH, L.R. Deut. ii. 26; Josh. xiii. 18; 1 Chron. vi. 79.....	31° 33'	35° 54'
KEDESH, L.N. <i>Kedes</i> , Josh. xii. 22; xix. 37; xx. 7; xxi. 32; Judges iv. 6, 9, 10, 11; 2 Kings xv. 29; 1 Chron. vi. 72, 76.....	33° 9'	35° 32'
Kedesh, J. Josh. xv. 23.....	31° 6'	35° 9'
Kehelathah, Numb. xxxiii. 22, 23.....	30° 55'	33° 55'
Keilah, J. Josh. xv. 44; 1 Sam. xxiii. 1, 2, 3, 4, 5, 5, 6, 7, 8, 10, 11, 12, 13, 13; 1 Chron. iv. 19; Neh. iii. 17, 18.....	31° 32'	35° 1'
KENATH, M-. (Canatha), <i>Kuneiterah?</i> Numb. xxxii. 42; 1 Chron. ii. 23.....	33° 7'	35° 52'
KENEZITE, Kenizzites, Gen. xv. 19; Numb. xxxii. 12; Josh. xiv. 6, 14.....	31° 0'	35° 35'

* Jewry in the English, but Judah in the Hebrew.

	N. Lat.	E. Long.
KENITE, Gen. xv. 19; Numb. xxiv. 21, 22; Judges i. 16; iv. 11, 11, 17, 17; v. 24; 1 Sam. xv. 6, 6; xxvii. 10; xxx. 29; 1 Chron. ii. 55.....	30° 45'	34° 30'
KENIZZITE, Gen. xv. 19; Numb. xxxii. 12; * Josh. xiv. 6, * 14*.....	31° 0'	35 35
KERIOTH, Josh. xv. 25; Jer. xlviii. 24, 41; Amos ii. 2.....	31° 10'	35 5
KEZIZ, "the Valley of," <i>Wady Kelt?</i> Josh. xviii. 21†.....	31° 54'	35 26
Kibroth-hattaavah, Numb. xi. 34, 35; xxxiii. 16, 17; Deut. ix. 22.....	28 43	34 18
KIBZAIM, L.R. or Jokmeam? Josh. xxi. 22.....	32° 12'	35 15
KIDRON, Brook, <i>J. Wady Kidrón</i> , 2 Sam. xv. 23; 1 Kings ii. 37; xv. 13; 2 Kings xxiii. 4, † 6, 6, 12; 2 Chron. xv. 16; xxix. 16; xxx. 14; Jer. xxxi. 40.....	31° 47'	35 19
KINAH, Josh. xv. 22.....	31° 3'	35 21
KING'S DALE. See "Dale, the King's."		
Kir, <i>Kûrdistân?</i> 2 Kings xvi. 9; Isaiah xxii. 6; Amos i. 5; ix. 7.....	37° 0'	44° 0'
KIR "of Moab" (Chareg-Moba), <i>Kerek</i> , Isaiah xv. 1.....	31° 13'	35 48
KIRHARESETH, or Kirhareth, Kir (Charax), <i>Kerek</i> , 2 Kings iii. 25; Isaiah xvi. 7.....	31° 15'	35 45
KIRHARESH, or Kirheres, Kir (Charax), <i>Kerek</i> , Isaiah xvi. 11; Jer. xlviii. 31, 36.....	31° 13'	35 48
KIRIATHAIM, R. Numb. xxxii. 37; ‡ Josh. xiii. 19; ‡ Jer. xlviii. 1, 23; Ezek. xxv. 9.....	31° 42'	35 44
KIRIATHAIM. See Shaveh-Kiriathaim.		
KIRIOTH, J. See Keriioth.		
KIRJATH-ARBA, L. Hebron, <i>El-Khâlil</i> , Gen. xxiii. 2; xxxv. 27; Josh. xiv. 15; xv. 13, 54; xx. 7; xxi. 11; Judges i. 10; Neh. xi. 25.....	31° 32'	35 8
KIRJATH-ARIM, Josh. xviii. 28; || Ezra ii. 25.....	31° 52'	35 14
KIRJATH-BAAL, J. <i>Kuriyet el-'Enab?</i> Josh. xv. 60; xvi. 14.....	31° 48'	35 10
KIRJATH-HUZOTH, Kir? Numb. xxii. 39.....	31° 15'	35 45
KIRJATH-JEARIM, J. <i>Kuriyet el-'Enab?</i> Josh. ix. 17; xv. 9, 60; xviii. 14, 15; Judges xviii. 12, 12; 1 Sam. vi. 21; vii. 1, 2; 1 Chron. ii. 50, 52, 53; xiii. 5, 6; 2 Chron. i. 4; Neh. vii. 29; Jer. xxvi. 20.....	31° 48'	35 10
KIRJATH-SANNAH, or Debir, Josh. xv. 49.....	31° 28'	35 2
KIRJATH-SEPPER, J. or Debir, Josh. xv. 15, 16; Judges i. 11, 12.....	31° 28'	35 2
KIRJATHAIM, L.N. Kartan? 1 Chron. vi. 76.....	32° 56'	35 31
KIRJATHAIM. See Kiriathaim.		
KISHION, L.J. or Kishon, Josh. xix. 20; ¶ xxi. 28.....	32° 39'	35 15
KISHON, River, <i>Nahr Mukutta'</i> , Judges iv. 7, 13; v. 21, 21; 1 Kings xviii. 40; Psalm lxxxiii. 9.....	32° 45'	35 6
KITHLISH, J. Josh. xv. 40.....	31° 37'	34 57
KITRON, Z. (Sepphoris?), <i>Sefâreh?</i> Judges i. 30.....	32° 48'	35 19
KITTIM. See Chittim.		

* Kenazite in the English, but at variance with the right spelling, which is Kenizzite. The Hebrew being the same in each case gives no ground for the variation found in our translation.

† In English version "Valley," but more probably Emek Kezis, a city in a valley about the latitude and longitude as above. The Hebrew for valley is Emek. See the references given above.

‡ Field of Kidron. § Kirjathaim, which is correct; the others wrong. There is no variation in the Hebrew word.

|| Without Arim.

¶ Kishlon, a misprint. Hebrew the same as Kishon.

	N. Lat.	E. Long.
LABAN, Deut. i. 1.....	30° 35'	34° 20'
LACHISH, J. Josh. x. 3, 5, 23, 31, 32, 33, 34, 35; xii. 11; xv. 39; 2 Kings xiv. 19, 19; xviii. 14, 17; xix. 8; 2 Chron. xi. 9; xxv. 27, 27; xxxii. 9; Neh. xi. 30; Isaiah xxxvi. 2; xxxvii. 8; Jer. xxxiv. 7; Micah i. 13.		
LAHAI-ROI, the Well, Gen. xvi. 14;* xxiv. 62; xxv. 11.....	31° 31'	34° 58'
LAHMAM, J. Josh. xv. 40.....	31° 8'	34° 55'
LAISH, or Dan, <i>Tell el-Kady</i> , Judges xviii. 7, 14, 27, 29; Isaiah x. 30.....	31° 35'	34° 58'
LAKUM, N. Josh. xix. 33.....	33° 15'	35° 39'
Laodicea, <i>Eski-Hissar</i> , Col. ii. 1; iv. 13, 15, 16; Rev. i. 11.	32° 57'	35° 35'
LASEA (Lasaea), Acts xxvii. 8.....	37° 51'	29° 13'
LASHA, Laish? Gen. x. 19.....	34° 59'	24° 49'
LEBANON (Libanus), <i>Jebel Libnán</i> , &c., Deut. i. 7; iii. 25; xi. 24; Josh. i. 4; ix. 1; xi. 17; xii. 7; xiii. 5, 6; Judges iii. 3; ix. 15; 1 Kings iv. 33; v. 6, 9, 14, 14; vii. 2; ix. 19; x. 17, 21; 2 Kings xiv. 9, 9, 9; xix. 23; 2 Chron. ii. 8, 8, 16; viii. 6; ix. 16, 20; xxv. 18, 18, 18; Ezra iii. 7; Psalm xxix. 5, 6; lxxii. 16; xcii. 12; civ. 16; Song of Sol. iii. 9; iv. 8, 8, 11, 15; v. 15; vii. 4; Isaiah ii. 13; x. 34; xiv. 8; xxix. 17; xxxiii. 9; xxxv. 2; xxxvii. 24; xl. 16; lx. 13; Jer. xviii. 14; xxii. 6, 20, 23; Ezek. xvii. 3; xxvii. 5; xxxi. 3, 15, 16; Hosea xiv. 5, 6, 7; Nahum i. 4; Hab. ii. 17; Zech. x. 10; xi. 1..	33° 15'	35° 37'
LEBAOTH, S. Josh. xv. 32.....	34° 0'	35° 50'
LEBAOTH. See Beth-Lebaoth.	31° 27'	34° 44'
LEBONAH, <i>El-Lubbán</i> , Judges xxi. 19.....	32° 7'	35° 20'
LEHI, Judges xv. 9, 14, 19.....	31° 32'	34° 40'
LEHI. See Ramath-Lehi.		
LESHEM, Dan, <i>Tell el-Kady</i> , Josh. xix. 47, 47.....	33° 15'	35° 37'
LIBNAH, Numb. xxxiii. 20.....	30° 35'	34° 20'
LIBNAH, L.J. Josh. x. 29, 29, 31, 32, 39; xii. 15; xv. 42; xxi. 13; 2 Kings viii. 22; xix. 8; xxiii. 31; xxiv. 18; 1 Chron. vi. 57; 2 Chron. xxi. 10; Isaiah xxxvii. 8; Jer. lii. 1.....	31° 35'	35° 2'
LIBNATH. See Shihor-Libnath.		
Libya, Ezek. xxx. 5; xxxviii. 5; Acts ii. 10.....	32° 0'	22° 30'
LO-DEBAR, 2 Sam. ix. 4, 5; xvii. 27.....	32° 28'	36° 4'
LOD, Lydda, <i>Ludd</i> , 1 Chron. viii. 12; Ezra ii. 33; Neh. vii. 37; xi. 35.....	31° 57'	34° 56'
LUBIM, 2 Chron. xii. 3; xvi. 8; Nahum iii. 9.....	32° 0'	22° 0'
LUD, Lydia, Isaiah lxvi. 19; Ezek. xxvii. 10; xxx. 5.		
LUHITH, Isaiah xv. 5; Jer. xlviii. 5.....	31° 31'	36° 0'
LUZ, Beth-el, <i>Beitán</i> , Gen. xxviii. 19; xxxv. 6; xlviii. 3; Josh. xvi. 2; xviii. 13, 13; Judges i. 23, 26.....	31° 56'	35° 18'
Lycaonia, Acts xiv. 6, 11.....	38° 0'	33° 20'
Lycia, Acts xxvii. 5.....	36° 30'	30° 0'
LYDDA (Diospolis), <i>Ludd</i> , Acts ix. 32, 35, 38.....	31° 56'	34° 54'
LYDIA. See Lud.		
Lystra, <i>Bin-bir-Külsá?</i> Acts xiv. 6, 8, 21; xvi. 1, 2; 2 Tim. iii. 11.....	37° 24'	33° 22'

* In English Bir-lahai-roi, but Bir signifies "Well."

	N. Lat.	E. Long.
MAACHAH, 2 Sam. x. 6, 8; 1 Chron. xix. 7.....	33° 18'	35° 34'
MAACHAH. <i>See</i> Beth-Maachah.		
MAALEH-AKRABBIM, and Maaleh-Acrabbim, Numb. xxxiv. 4; Josh. xv. 3; Judges i. 36.....	31° 0'	35° 30'
MAARATH, J. Josh. xv. 59.....	31° 35'	35° 5'
Macedonia, <i>Roumelia</i> , part of, Acts xvi. 9, 9, 10, 12; xviii. 5; xix. 21, 22, 29; xx. 1, 3; Rom. xv. 26; 1 Cor. xvi. 5, 5; 2 Cor. i. 16, 16; ii. 13; vii. 5; viii. 1; ix. 2, 4; xi. 9; Phil. iv. 15; 1 Thess. i. 7, 8; iv. 10; 1 Tim. i. 3.	41° 0'	22° 30'
MACHELAH, Gen. xxiii. 9, 17, 19; xxv. 9; xlix. 30; l. 13..	31° 34'	35° 8'
Madai. <i>See</i> Media.		
Madian, Land of, Midian (Arabia Petræa, part of), Acts vii. 29.....	28° 40'	34° 20'
MADMANNAH, J. Josh. xv. 31.....	31° 20'	35° 0'
MADMEN, Jer. xlviii. 2.....	31° 10'	35° 50'
MADMENAH, Madmannah? Isaiah x. 31.....	31° 20'	35° 0'
MADON, Josh. xi. 1; xii. 19.....	33° 10'	35° 30'
MAGDALA, <i>El-Mejdel</i> , Matt. xv. 39.....	32° 49'	35° 31'
MAHANAIM, L.G. Gen. xxxii. 2; Josh. xiii. 26, 30; xxi. 38; 2 Sam. ii. 8, 12, 29; xvii. 24, 27; xix. 32; 1 Kings ii. 8; iv. 14; 1 Chron. vi. 80.....	32° 32'	35° 32'
MAHANEH-DAN, Judges xviii. 12.....	31° 50'	35° 7'
MAIM. <i>See</i> Abel-Maim.		
MAIM. <i>See</i> Misrephoth-Maim.		
MAKAZ, 1 Kings iv. 9.....	31° 52'	34° 57'
MAKHELOTH, Numb. xxxiii. 25, 26.....	30° 35'	33° 0'
MAKKEDAH, J. Josh. x. 10, 16, 17, 21, 28, 28, 29; xii. 16; xv. 41.....	31° 36'	35° 4'
MAKTESH, in or near Jerusalem? Zeph. i. 11.		
MANRE, <i>Râmet el-Khârl</i> , Gen. xiii. 18; xviii. 1; xxiii. 17, 19; xxv. 9; xxxv. 27; xlix. 30; l. 13.....	31° 34'	35° 9'
MANAHATH, 1 Chron. viii. 6.....	31° 50'	35° 20'
MAON, J. <i>Ma'in</i> , Josh. xv. 55; 1 Sam. xxiii. 24, 25, 25; xxv. 2.....	31° 25'	35° 16'
Marah, <i>'Ain Hawârah</i> , Exod. xv. 23, 23, 23; Numb. xxxiii. 8, 9.....	29° 22'	32° 57'
MARALAH, Z. Josh. xix. 11.....	32° 39'	35° 12'
MARESHA, J. or Maresah (Marissa), Josh. xv. 44; 1 Chron. ii. 42; iv. 21; 2 Chron. xi. 8; xiv. 9, 10; xx. 37; Micah i. 15.....	31° 35'	34° 0'
MAROTH, J. Ramah? Micah i. 12.....	31° 52'	35° 18'
MASHAL, 1 Chron. vi. 74.....	32° 50'	35° 5'
MASREKAH, Gen. xxxvi. 36; 1 Chron. i. 47.....	30° 0'	35° 30'
Massah, Exod. xvii. 7; Deut. vi. 16; ix. 22; xxxiii. 8.....	28° 41'	34° 1'
MATTANAH, Numb. xxi. 18, 19.....	31° 46'	35° 48'
ME-JARKON, Josh. xix. 46.....	31° 52'	34° 49'
MEAH, Tower of, in Jerusalem, Neh. iii. 1; xii. 39.....	31° 46'	35° 18'
MEARAH, Josh. xiii. 4.....	33° 25'	35° 21'
MEDEBA, R. (Medaba), Numb. xxi. 30; Josh. xiii. 9, 16; 1 Chron. xix. 7; Isaiah xv. 2.....	31° 43'	35° 54'
Media, <i>Irak-Ajemi</i> , Esther i. 3, 14, 18; x. 2; Isaiah xxi. 2; Dan. viii. 20.....	35° 0'	48° 0'
MEGIDDO (Legio),* <i>El Lejjûn</i> ? Josh. xii. 21; xvii. 11; Judges		

* In Asher, but assigned to M., Josh. xvii. 11.

	N. Lat.	E. Long.
i. 27; v. 19; 1 Kings iv. 12; ix. 15; 2 Kings ix. 27; xxiii. 29, 30; 1 Chron. vii. 29.....	32° 35'	35° 15'
MEGIDDO, Valley of, or Megiddon (Plain of Esdraelon), <i>Merj</i> <i>Ibn 'Amir</i> , 2 Chron. xxxv. 22; Zech. xii. 11.....	31 36	35 15
MEHOLAH. <i>See</i> Abel-Meholah.		
Mehunims, 2 Chron. xxvi. 7.		
MEKONAH, Neh. xi. 28.....	31 43	35 5
Melah. <i>See</i> Tel-Melah.		
Melita, <i>Malta</i> , Acts xxviii. 1.....	35 52	14 25
Memphis, <i>Mitrahenny</i> , Hosea ix. 6.....	29 51	31 14
MEON. <i>See</i> Baal-Meon.		
MEON. <i>See</i> Beth-Baal-Meon.		
MEON. <i>See</i> Beth-Meon.		
MEPHAATH, L.R. Josh. xiii. 18; 1 Chron. vi. 79; Jer. xlvi. 21.....	31 40	35 54
Merathaim (Babylonia?), <i>Irak-Arabi?</i> Jer. l. 21.....	32 30	44 30
Meribah, Exod. xvii. 7.....	28 41	34 1
MEROM, Waters of (L. Semechonitis), <i>Bahr el-Hüleh</i> , Josh. xi. 5, 7.....	33 5	35 38
MERON. <i>See</i> Shimron-Meron.		
MEROZ, <i>El-Mezra'ah?</i> Judges v. 23.....	32 40	35 19
Mesha (Mount Masius?), <i>Karqjah-Dagh?</i> Gen. x. 30.....	37 30	41 0
Meshech (Moschi?) Psalm cxx. 5.....	41 0	42 0
Mesopotamia, (No. 1.) <i>See</i> Aram.		
Mesopotamia (No. 2), Aram-Naharaim, Gen. xxiv. 10; Deut. xxiii. 4; Judges iii. 8; 1 Chron. xix. 6; Psalm lx. title.....	37 0	39 0
Mesopotamia, <i>Al-Jezireh</i> , Acts ii. 9; vii. 2.....	36 0	41 0
METHEG-AMMAH, 2 Sam. viii. 1.....	31 50	34 50
MICHMAS, B. Michmash, <i>Mukhmás</i> , Ezra ii. 27; Neh. vii. 31.....	31 52	35 21
MICHMASH, B. <i>Mukhmás</i> , 1 Sam. xiii. 2, 5, 11, 16, 23; xiv. 5, 31; Neh. xi. 31; Isaiah x. 28.....	31 52	35 21
MICHMETHAH, S. Josh. xvi. 6; xvii. 7.....	32 17	35 3
MIDDIN, J. <i>Mird?</i> Josh. xv. 61.....	31 44	35 27
Midian, Land of (Arabia Petræa, part of), Exod. ii. 15, 16; iii. 1; iv. 19; xviii. 1; 1 Kings xi. 18; Isaiah lx. 6; Hab. iii. 7.....	28 40	34 20
Midianites, Gen. xxxvi. 35; * xxxvii. 28; Numb. x. 29; xxii. 4, 7; xxv. 6, 14, 15, 15, 17, 18; xxxi. 2, 3, 3, 7, 8, 8, 9; Josh. xiii. 21; Judges vi. 1, 2, 2, 3, 6, 7, 11, 13, 14, 16, 33; vii. 1, 2, 7, 8, 12, 13, 14, 15, 23, 24, 25, 25; viii. 1, 3, 5, 12, 22, 26, 28; ix. 17; 1 Kings xi. 18; 1 Chron. i. 46; * Psalm lxxxiii. 9; Isaiah ix. 4; x. 26.....	28 40	34 20
MIGDAL-EL, N. Magdala? <i>El-Mejdel</i> , Josh. xix. 38.....	32 50	35 33
MIGDAL-GAD, J. Josh. xv. 37.....	31 34	34 50
Migdol, Exod. xiv. 2; Numb. xxxiii. 7.....	29 58	32 25
MIGDOL (Magdolum), Jer. xlv. 1; xlv. 14.....	30 57	32 21
MIGRON, B. 1 Sam. xiv. 2; Isaiah x. 28.....	31 53	35 15
Miletus, Miletum, <i>Melas</i> , Acts xx. 15, 17; 2 Tim. iv. 20...	37 31	27 18
MILLO, Judges ix. 6, 20, 20.....	32 14	35 14
MILLO, in Jerusalem, 2 Sam. v. 9; 1 Kings ix. 15, 24;		

* It is doubtful whether this signifies the man or the nation, but more probably the former.

	N. Lat.	E. Long.
xi. 27; 2 Kings xii. 20; 1 Chron. xi. 8; 2 Chron. xxxii. 5.....	31° 46'	35° 18'
Minni (Armenia Minor?), Jer. li. 27.....	38 30	37 0
MINNITH, Judges xi. 33; Ezek. xxvii. 17.....	31 55	35 55
MISGAB, Jer. xlviii. 1.....	31 35	35 45
MISHAL, or Misheal, Josh. xix. 26; xxi. 30.....	32 50	35 5
MISHPAT. See En-Mishpat.		
MISREPHOTH-MAIM, Josh. xi. 8; xiii. 6.....	33 38	35 28
MITHCAH, Numb. xxxiii. 28, 29.....	30 25	32 40
Mitylene, <i>Mytilini</i> , Acts xx. 14.....	39 9	26 30
MIZPAH, or Mizpeh, Gen. xxxi. 49; Josh. xi. 3; Judges x. 17; xi. 11, 29, 29, 34; Hosea v. 1.....	32 32	36 2
MIZPEH, Josh. xv. 38.....	31 36	34 48
MIZPEH, R. or Mizpah, <i>Neby-Samuel?</i> Josh. xviii. 26; Judges xx. 1, 3; xxi. 1, 5, 8; 1 Sam. vii. 5, 6, 6, 7, 11, 12, 16; x. 17; 1 Kings xv. 22; 2 Kings xxv. 23, 25; 2 Chron. xvi. 6; Neh. iii. 7, 15, 19; Jer. xl. 6, 8, 10, 12, 13, 15; xli. 1, 1, 3, 6, 10, 10, 14, 16.....	31 48	35 17
MIZPEH, in Moab, 1 Sam. xxii. 3.....	31 20	35 50
MIZPEH, Valley of (Lebanon), Josh. xi. 8.....	33 20	35 50
MIZPEH, G. See Ramath-Mizpeh.		
MIZRAIM. See Abel-Mizraim.		
MOAB (Moabites), <i>Kerek, district of</i> , Gen. xxxvi. 35; Numb. xxi. 11, 13, 13, 15, 20, 26, 28, 29; xxii. 1, 36; xxiv. 17; xxvi. 3, 63; xxxi. 12; xxxiii. 44, 48, 49, 50; xxxv. 1; xxxvi. 13; Deut. i. 5; ii. 8, 9, 18; xxix. 1; xxxii. 49; xxxiv. 1, 5, 6, 8; Josh. xiii. 32; xxiv. 9; Judges iii. 12, 14, 15, 17, 28; x. 6; xi. 15, 17, 18, 18, 18, 18, 25; Ruth i. 1, 2, 6, 6, 22; ii. 6; iv. 3; 1 Sam. xii. 9; xxii. 3, 4; 2 Sam. viii. 12; xxxiii. 20; 2 Kings iii. 4, 5, 7, 26; 1 Chron. i. 46; iv. 22; viii. 8; xi. 22; xviii. 11; 2 Chron. xx. 10, 22, 23; Isaiah xi. 14; xv. 1, 1, 1, 4, 5, 8, 9; xvi. 4, 6, 7, 7, 11, 12, 13, 14; xxv. 10; Jer. xxvii. 3; xl. 11; xlviii. 1, 2, 4, 9, 11, 13, 15, 16, 18, 20, 24, 28, 29, 31, 31, 33, 35, 38, 38, 40, 41, 42, 43, 44, 45, 46, 47; Ezek. xxv. 9, 11; Dan. xi. 41; Amos ii. 2, 2; Micah vi. 5.....	31 22	35 50
MOLADAH (Malatha), <i>El-Mühl</i> , Josh. xv. 26; xix. 2; 1 Chron. iv. 28; Neh. xi. 26.....	31 12	35 8
MOREH, Plain of, Gen. xii. 6; Deut. xi. 30.....	32 14	35 14
MOREH, Hill of, Judges vii. 1.....	32 33	35 24
MORESHETH-GATH, J. Gath? Micah i. 14.....	31 47	34 52
MORIAH, Land of, Gen. xxii. 2.....	31 48	35 15
MORIAH, Mount, 2 Chron. iii. 1.....	31 46	35 18
MOSERA, <i>Wady Mûsa?</i> Deut. x. 6.....	30 24	35 38
Moseroth, Numb. xxxiii. 30, 31.....	29 54	32 39
MOZAH, B. Josh. xviii. 26.....	31 50	35 9
MULES, Gen. xxxvi. 24, very probably Callirhoe, "Hot Springs".....	31 37	35 43
Myra, <i>id.</i> , Acts xxvii. 5.....	36 14	30 0
Mysia, Acts xvi. 7, 8.....	39 20	27 30
NAAMAH, J. Josh. xv. 41.....	31 44	35 1
NAARAN, E. 1 Chron. vii. 28.....	32 2	35 26
NAARATH, E. Naaran? Josh. xvi. 7.....	32 2	35 26

	N. Lat.	E. Long.
NAHALAL, L.Z. Josh. xix. 15; * xxi. 35.....	32° 44'	35° 12'
NAHALIEL, Numb. xxi. 19, 19.....	31 50	34 48
NAHALOL, Judges i. 30.....	32 44	35 12
NAIN, <i>Nein</i> , Luke vii. 11.....	32 40	35 23
NAIOTH, "in Ramah," 1 Sam. xix. 18, 19, 22, 23, 23; xx. 1.†	31 48	35 10
NAPHTUHIM, Gen. x. 13.....	31 0	25 0
NAZARETH, <i>En-Nazirah</i> , Matt. ii. 23; iv. 13; xxi. 11; xxvi. 71; Mark i. 9. 24; x. 47; xiv. 67; xvi. 6; Luke i. 26; ii. 4, 39, 51; iv. 16, 34; xviii. 37; xxiv. 19; John i. 45, 46; xviii. 5, 7; xix. 19; Acts ii. 22; iii. 6; iv. 10; vi. 14; x. 38; xxii. 8; xxvi. 9.....	32 43	35 20
NEAH, Z. Josh. xix. 13.....	32 51	35 20
Neapolis (Neapolis), <i>Karalla</i> , Acts xvi. 11.....	40 58	24 26
NEBALLAT, <i>Beit-Nebala</i> , Neh. xi. 34.....	31 52	34 47
NEBO, R. Numb. xxxii. 3, 38; xxxiii. 47; 1 Chron. v. 8; Ezra ii. 29; x. 43; Neh. vii. 33; Isaiah xv. 2; Jer. xlviii. 1, 22.....	31 40	35 40
NEBO, Mount, Deut. xxxii. 49; xxxiv. 1.....	31 5	35 40
NEIEL, A. Josh. xix. 27.....	33 3	35 18
NEKEB, N. Josh. xix. 33.....	33 0	35 37
NEPHTHALIM, Naphtali, Matt. iv. 13, 15.....	33 0	35 30
NEPHTOAH, Waters of, <i>'Ain Yālo</i> , Josh. xv. 9; xviii. 15†....	31 45	35 9
NETOPHAH, J. Ezra ii. 22; Neh. vii. 26.....	31 46	35 15
NEZIB, J. <i>Beit Nustib</i> , Josh. xv. 43.....	31 32	35 6
NIBSHAN, J. Josh. xv. 62.....	31 42	35 22
Nicopolis, Titus iii. 12.....	39 2	20 45
NIMRAH, <i>Nimrin</i> , Numb. xxxii. 3.....	31 56	35 36
NIMRAH, G. See Beth-Nimrah.		
NIMRIM, Nimrah, <i>Nimrin</i> , Isaiah xv. 6; Jer. xlviii. 34.....	31 56	35 36
Nineveh (Ninus), <i>Nimrud</i> , Gen. x. 11, 12; 2 Kings xix. 36; Isaiah xxxvii. 37; Jonah i. 2; iii. 2, 3, 4, 5, 6, 7; iv. 11; Nahum i. 1; ii. 8; iii. 7; Zeph. ii. 13; Matt. xii. 41; Luke xi. 32.....	36 20	43 10
No (Thebes?), <i>Karnak, Luxor, &c.</i> , Jer. xlvi. 25; Ezek. xxx. 14, 15, 16; Nahum iii. 8.....	25 42	32 40
NOB, B. 1 Sam. xxi. 1; xxii. 9, 11, 19; Neh. xi. 32; Isaiah x. 32.....	31 32	35 8
Nod, Gen. iv. 16.....	36 0	49 0
Noph, (Memphis), <i>Mitrahenny</i> , Isaiah xix. 13; Jer. ii. 16; xlv. 1; xlv. 14, 19; Ezek. xxx. 13, 16.....	29 51	31 14
NOPHAH, Numb. xxi. 30.....	31 52	35 56
OBOTH, Numb. xxi. 10, 11; xxxiii. 43, 44.....	30 20	35 45
ON, Aven, or Beth-shemesh (Heliopolis), <i>Matarieh</i> , Gen. xli. 45, 50.....	30 9	31 20
ONO, B. 1 Chron. viii. 12; Ezra ii. 33; Neh. vii. 37; xi. 35.	32 2	35 10
ONO, Plain of, Neh. vi. 2.....	32 2	35 10
OPHEL, part of Jerusalem, 2 Chron. xxvii. 3; xxxiii. 14; Neh. iii. 26, 27; xi. 21.....	31 46	35 18

* In the English trans. spelled Nahallal. One *l* is correct, otherwise it is a misprint.

† Probably signified only certain prophets' "dwellings." See Ramathaim-Zophim in the text, page 512.

‡ In the first passage "water of" occurs in the English trans. The word should be waters in both instances.

	N. Lat.	E. Long.
Ophir (Arabia Felix?), <i>Yemen</i> ? Gen. x. 29; 1 Kings ix. 28; x. 11, 11; xxii. 48; 1 Chron. i. 23; xxix. 4; 2 Chron. viii. 18; ix. 10; Job xxii. 24; xxviii. 16; Psalm xlv. 9; Isaiah xlii. 12.....	13° 0'	45° 0'
OPHNI, Josh. xviii. 24.....	31 54	35 19
OPHRAH, <i>Et-Taiyibeh</i> ? Josh. xviii. 23; 1 Sam. xiii. 17.....	31 57	35 22
OPHRAH, Judges vi. 11, 24; viii. 27, 32; ix. 5.....	32 24	35 28
OREB, Rock of, Judges vii. 25; Isaiah x. 26.....	32 26	35 30
Padan, Gen. xlviii. 7. <i>See</i> Padan-Aram.		
Padan-aram (Mesopotamia), <i>Al-Jezireh</i> , Gen. xxv. 20; xxviii. 2, 5, 6, 7; xxxi. 18; xxxiii. 18; xxxv. 9, 26; xlv. 15.....	37 0	39 0
Pai, 1 Chron. i. 50.....	29 50	35 20
PALESTINA, Palestine, Exod. xv. 14; Isaiah xiv. 29, 31; Joel iii. 4.....	31 40	34 45
PALET. <i>See</i> Beth-Palet.		
Pamphylia, <i>Karamania</i> , part of, Acts ii. 10; xiii. 13; xiv. 24; xv. 38; xxvii. 5.....	37 0	31 30
Paphos, <i>Baffo</i> , Acts xiii. 6, 13.....	34 46	32 25
PARAH, Josh. xviii. 23.....	31 55	35 21
Paran, Wilderness of, <i>Et-Tih</i> , Gen. xxi. 21; Numb. x. 12; xii. 16; xiii. 3, 26; Deut. i. 1; xxxiii. 2; 1 Sam. xxv. 1; 1 Kings xi. 18, 18; Habakkuk iii. 3.....	30 0	34 30
PARAN. <i>See</i> El-Paran.		
PAREZ. <i>See</i> Rimmon Perez.		
Parvaim, 2 Chron. iii. 6.....	13 0	45 0
PAS-DAMMIM, Ephes-Dammim, 1 Chron. xi. 13.....	31 41	34 59
Patara (Patara), Acts xxi. 1.....	36 16	29 23
Pathros (Thebais), <i>The Said</i> , Isaiah xi. 11; Jer. xlv. 1, 15; Ezek. xxix. 14; xxx. 14.....	26 0	32 30
Patmos, <i>Patino</i> , Revelation i. 9.....	37 20	26 33
Pau, Gen. xxxvi. 39.....	29 50	35 20
Pazzez. <i>See</i> Beth-Pazzez.		
Pekod (Babylonia?) <i>Irak-Arabi</i> ? Jer. l. 21.....	32 30	44 30
PENIEL, Gen. xxxii. 31*.....	32 15	35 47
PENUEL, Gen. xxxii. 30; Judges viii. 8, 8, 9, 17; 1 Kings xii. 25.....	32 14	35 47
PEOR, Numb. xxiii. 28.....	31 47	35 47
PEOR. <i>See</i> Beth-Peor.		
PERAZIM. <i>See</i> Baal-Perazim.		
PEREZ-UZZAH, 2 Sam. vi. 8; 1 Chron. xiii. 11.....	31 49	35 9
Perga (Perge), Acts xiii. 13, 14; xiv. 25.....	36 55	31 0
Pergamos, <i>Bergamo</i> , Revelation i. 11; ii. 12.....	39 4	27 12
PERIZZITES, Gen. xlii. 7; xv. 20; xxxiv. 30; Exodus iii. 8, 17; xxiii. 23; xxxiii. 2; xxxiv. 11; Deut. vii. 1; xx. 17; Josh. iii. 10; ix. 1; xi. 3; xii. 8; xvii. 15; xxiv. 11; Judges i. 4, 5; iii. 5; 1 Kings ix. 20; 2 Chron. viii. 7; Ezra ix. 1; Neh. ix. 8.....	32 18	35 14
Persia, 2 Chron. xxxvi. 20, 22, 23; Ezra i. 1, 1, 2, 8; iii. 7; iv. 3, 5, 5, 7, 24; vi. 14; vii. 1; ix. 9; Esther i. 3, 14,		

* Probably the same as Pennel, though different in the Hebrew. In the next verse Penuel occurs with a preceding particle, which indicates a reference to Peniel preceding.

	N. Lat.	E. Long.
18; x. 2; Ezek. xxvii. 10; xxxviii. 5; Daniel viii. 20; x. 1, 13, 13, 20; xi. 2.....	30° 0'	53° 0'
Pethor, Numb. xxii. 5; Deut. xxiii. 4.....	33 23	36 30
PHARPHAR, <i>River Awaj</i> , 2 Kings v. 12.....	33 37	36 15
PHALET. See Beth-Palet.		
Phenice, Phenicia (Phœnice), Acts xi. 19; xv. 3; xxi. 2...	33 40	35 30
Phenice (Phœnix Prom.), <i>Sphakia</i> , Acts xxvii. 12.....	35 14	24 13
Philadelphia, <i>Allah-Shehr</i> , Revelation i. 11; iii. 7.....	38 22	28 37
Philippi, <i>Filibi</i> , Acts xvi. 12; xx. 6; Philip. i. 1; 1 Thess. ii. 2.....	41 2	24 20
PHILISTIA, Psalm lx. 8; lxxxvii. 4; cviii. 9.....	31 40	34 45
PHILISTINES, Gen. x. 14; xxi. 32, 34; xxvi. 1, 8, 14, 15, 18; Exod. xiii. 17; xxiii. 31; Josh. xiii. 2, 3; Judges iii. 3, 31; x. 6, 7, 11; xiii. 1, 5; xiv. 1, 2, 3, 4, 4; xv. 3, 5, 6, 6, 9, 11, 12, 14, 20; xvi. 5, 8, 9, 12, 14, 18, 18, 20, 21, 23, 27, 28, 30; 1 Sam. iv. 1, 1, 2, 2, 3, 6, 7, 9, 10, 17; v. 1, 2, 8, 11; vi. 1, 2, 4, 12, 16, 17, 18, 21; vii. 3, 7, 7, 8, 10, 10, 11, 13, 13, 14, 14; ix. 16; x. 5; xii. 9; xiii. 3, 3, 4, 4, 5, 11, 12, 16, 17, 19, 20, 23; xiv. 1, 4, 11, 11, 19, 21, 22, 30, 31, 36, 37, 46, 46, 47, 52; xvii. 1, 2, 3, 4, 8, 10, 11, 16, 19, 21, 23, 23, 26, 26, 32, 33, 36, 37, 40, 41, 42, 43, 43, 44, 45, 46, 48, 48, 49, 50, 50, 51, 51, 52, 52, 53, 54, 55, 57, 57; xviii. 6, 17, 21, 25, 25, 27, 30; xix. 5, 8; xxi. 9; xxii. 10; xxiii. 1, 2, 2, 3, 4, 5, 27, 28; xxiv. 1; xxvii. 1, 7, 11; xxviii. 1, 4, 5, 15, 19, 19; xxix. 1, 2, 3, 3, 4, 4, 7, 9, 11, 11; xxx. 16; xxxii. 1, 1, 2, 2, 7, 8, 9, 11; 2 Sam. i. 20; iii. 14, 18; v. 17, 17, 18, 19, 19, 22, 24, 25; viii. 1, 1, 12; xix. 9; xxi. 12, 12, 15, 15, 17, 18, 19; xxiii. 9, 10, 11, 11, 12, 13, 14, 16; 1 Kings iv. 21; xv. 27; xvi. 15; 2 Kings viii. 2, 3; xviii. 8; 1 Chron. i. 12; x. 1, 1, 2, 2, 7, 8, 9, 11; xi. 13, 13, 14, 15, 16, 18; xii. 19, 19; xiv. 8, 8, 9, 10, 13, 15, 16; xviii. 1, 1, 11; xx. 4, 5; 2 Chron. ix. 26; xvii. 11; xxi. 16; xxvi. 6, 6, 7; xxviii. 18; Psalm lvi. title; Isaiah ii. 6; ix. 12; xi. 14; Jer. xxv. 20; xlvii. 1, 4, 4; Ezek. xvi. 27, 57; xxv. 15, 16; Amos i. 8; vi. 2; ix. 7; Obadiah 19; Zeph. ii. 5; Zech. ix. 6.....	31 40	34 45
Phut, Put (Libya?), <i>Barbary</i> ? Ezek. xxvii. 10; Nahum iii. 9.....	30 0	10 0
Phrygia, Acts ii. 10; xvi. 6; xviii. 23.....	39 0	32 0
Pi-Beseth (Bubastis), <i>Tell Basta</i> , Ezek. xxx. 17.....	30 35	21 25
Pi-Ilahiroth, Exod. xiv. 2, 9; Numb. xxxiii. 7, 8.....	30 4	32 28
Pirathon, E. Judges xii. 15.....	32 14	35 10
PISGAH, Numb. xxi. 20; xxiii. 14; Deut. iii. 17,* 27; iv. 49; xxxiv. 1; Josh. xii. 3;* xiii. 20*.....	31 40	35 39
PISIDIA, Acts xiii. 14; xiv. 24.....	31 51	35 45
Pison, River (Phasis, R.?), <i>Phaz</i> or <i>Rioni</i> ? Gen. ii. 11.....	42 10	42 0
Pithom (Thoum, or Patumos?), <i>Tell el-Kebîr</i> ? Exod. i. 11.....	30 29	31 41
PLACE, ABSALOM'S, <i>Tomb of Absalom</i> , 2 Sam. xviii. 18.....	31 46	35 19
PLAIN OF THE VINEYARDS (Abila), <i>Abîl</i> , Judges xi. 33.....	32 43	35 54
Pontus, Acts ii. 9; xviii. 2; 1 Peter i. 1.....	40 30	37 0

* Ashdodth Pisgah signifies "the roots" or "spurs" of Pisgah.

	N. Lat.	E. Long.
PTOLEMAIS, <i>Akka</i> , or <i>Acre</i> , Acts xxi. 7*.....	32° 55'	35° 3'
Pul, Assyria? Isaiah lvi. 19.....	36 0	44 0
Punon, Numb. xxxiii. 42, 43.....	25 0	35 33
Put. See Phut.		
Puteoli, <i>Puzzuoli</i> , Acts xxviii. 13.....	40 50	14 8
RAAMAH (Arabia, part of?), Ezek. xxvii. 22.....	25 0	50 0
RAAMES, RAMESSES, Exod. i. 11.....	30 35	31 59
RABBAH, or Rabbath, of Ammon (Philadelphia), <i>'Ammán</i> , Deut. iii. 11; Josh. xiii. 25; 2 Sam. xi. 1; xii. 26, 27, 29; xvii. 27; 1 Chron. xx. 1, 1; Jer. xlix. 2, 3; Ezek. xxi. 20; xxv. 5; Amos i. 14.....	31 57	36 0
RABBAH, J. Josh. xv. 60.....	31 49	35 6
RABBIM. See Bath-Rabbim.		
RABBITH, I. Josh. xix. 20.....	32 38	35 20
RACHAL, J. 1 Sam. xxx. 29.....	31 17	35 10
Rahab (the Delta) <i>Lower Egypt</i> , Psalm lxxxvii. 4; lxxxix. 10; Isaiah li. 9.....	31 0	31 0
RAKKATH, N. Josh. xix. 35.....	32 42	35 35
RAKKON, D. Josh. xix. 46.....	31 53	34 49
RAMA, Ramah? <i>Er-Rám?</i> Matt. ii. 18.....	31 52	35 19
RAMAH, <i>Er-Rám</i> , Josh. xviii. 25; Judges iv. 5; xix. 13; 1 Sam. xxii. 6; 1 Kings xv. 17, 21, 22; 2 Chron. xvi. 1, 5, 6; Ezra ii. 26; Neh. vii. 30; xi. 33; Isaiah x. 29; Jer. xxxi. 15; xl. 1; Hosea v. 8.....	31 52	35 19
RAMAH, A. Josh. xix. 29.....	33 25	35 27
RAMAH, N. <i>Er-Rámeh</i> , Josh. xix. 36.....	32 59	35 21
RAMAH, Ramathaim-Zophim, <i>Soba?</i> 1 Sam. i. 19; ii. 11; vii. 17; viii. 4; xv. 34; xvi. 13; xix. 18, 19, 22, 22, 23, 23; xx. 1; xxv. 1; xxviii. 3.....	31 48	35 8
RAMAH, Ramoth-Gilead, 2 Kings viii. 29; 2 Chron. xxii. 6. RAMATH, Josh. xix. 8.....	32 9	35 48
RAMATH-LEHI, Judges xv. 17.....	31 3	34 18
RAMATH-MIZPEH, Ramoth-Gilead, Josh. xiii. 26.....	31 32	34 40
RAMATHAIM-ZOPHIM, or Ramah, <i>Soba?</i> 1 Sam. i. 1.....	32 9	35 48
RAMESSES, Gen. xlvii. 11; Exod. xii. 37; Numb. xxxiii. 3, 5. RAMOTH IN GILEAD, or Ramoth-Gilead, <i>Jel'ad and Jel'ad</i> , Deut. iv. 43; Josh. xx. 8; xxi. 38; 1 Kings iv. 13; xxii. 3, 4, 6, 12, 15, 20, 29; 2 Kings viii. 28; ix. 1, 4, 14; 1 Chron. vi. 80; 2 Chron. xviii. 2, 3, 5, 14, 19, 28; xxii. 5.....	31 46	35 12
RAMOTH, or Ramath, S. 1 Sam. xxx. 27.....	30 35	31 59
RAMOTH, L.I. Remeth, or Jarmuth? 1 Chron. vi. 73.....	32 4	35 47
RAPHA. See Beth-Rapha.	31 3	34 18
Red Sea (Erythraean Sea), <i>Red Sea</i> , Deut. i. 1; Numb. xxi. 14; Acts vii. 36; Hebrews xi. 29.....	32 32	35 11
REHOB. See Beth-Rehob.	29 0	33 0
Rehob, L.A. Numb. xiii. 21; Josh. xix. 28, 30; xxi. 31; 2 Sam. viii. 3, 12; x. 8; 1 Chron. vi. 75; Neh. x. 11.. REHOBOTH, Gen. x. 11.....	33 23	35 41
Rehoboth, <i>Er-Rahab?</i> Gen. xxxvi. 37; 1 Chron. i. 48....	36 0	43 30
REHOBOTH, Gen. xxvi. 22.....	35 0	40 29
	31 0	34 40

* See Accho.

	N. Lat.	E. Long.
REKEM, B. Josh. xviii. 27.....	31° 51'	35° 9'
REMETH, Ramoth, or Jarmuth? Josh. xix. 21.....	32 32	35 11
REMMON. <i>See</i> Rimmon.		
REMMON-METHOAR, or Rimmon, <i>Rummāneh</i> , Josh. xix. 13...	32 48	35 19
REPHAIM, J. <i>See</i> Valley of the Giants.		
REPHAIMS, Gen. xiv. 5; xv. 20; Deut. ii. 11, 20, 20; iii. 11, 13; Josh. xii. 4; xiii. 12; xvii. 15; xviii. 16; Isaiah xvii. 5*.....	32 45	36 0
Rephidim, in <i>Wady Sheikh</i> ? Exod. xvii. 1, 8; xix. 2.....	28 41	34 1
Resen (Larissa?) Gen. x. 12.....	36 7	43 18
Rezepeh (Resapha), <i>Resāfah</i> , 2 Kings xix. 12; Isaiah xxxvii. 12.....	35 34	38 45
Rhegium, <i>Reggio</i> , Acts xxviii. 13.....	38 6	15 40
Rhodes (Rhodus), <i>Rhodes</i> , Acts xxi. 1.....	36 24	28 12
RIBLAH, Numb. xxxiv. 11.....	33 15	35 40
RIBLAH, <i>Ribleh</i> , 2 Kings xxiii. 33; xxv. 6, 20, 21; Jer. xxxix. 5, 6; lli. 9, 10, 26, 27.....	34 24	36 18
RIMMON, S. Josh. xv. 32; xix. 7;† Zech. xiv. 10.....	31 26	34 53
RIMMON, Z. Remmon-Methoar, <i>Rummāneh</i> , 1 Chron. vi. 77.	32 48	35 10
RIMMON, <i>Rummón</i> , Judges xx. 45, 47, 47; xxi. 13.....	31 55	35 21
RIMMON. <i>See</i> En-Rimmon.		
RIMMON. <i>See</i> Gath-Rimmon.		
RIMMON-PAREZ, Numb. xxxiii. 19, 20.....	30 40	34 40
RISSAH, Numb. xxxiii. 21, 22.....	30 40	34 5
RITHMAH, Numb. xxxiii. 18, 19.....	30 35	35 10
ROGEL. <i>See</i> En-Rogel, near Jerusalem.		
ROGELIM, 2 Sam. xvii. 27; xix. 31.....	32 1	35 54
Rome (Roma), <i>Rome</i> , Acts ii. 10; xviii. 2; xix. 21; xxiii. 11; xxviii. 14, 16; Romans i. 7, 15; 2 Tim. i. 17.....	41 53	12 27
RUMAH, 2 Kings xxiii. 36.....	32 14	35 19
Sabeans, Ezek. xxiii. 42; Isaiah xlv. 14; Job i. 15; Joel iii. 8.....	16 0	45 0
SAHADUTHA. <i>See</i> Jegar-Sahadutha.		
Salamis (Salamis), <i>Costanza</i> , Acts xiii. 5.....	35 11	33 57
SALCAH, Salchah, <i>Sulkhad</i> , Deut. iii. 10; Josh. xii. 5; xiii. 11; 1 Chron. v. 11.....	32 29	36 51
SALEM, Jerusalem? Gen. xiv. 18; Psalm lxxvi. 2; Heb. vii. 1, 2.....	31 47	35 13
SALIM, John iii. 23.....	32 26	35 33
Salmon. <i>See</i> Zalmon.		
SALMONE (Salmonium Prom.), <i>C. Salmone</i> , Acts xxvii. 7...	35 9	26 20
SALT, City of, Josh. xv. 62.....	31 35	35 23
SALT SEA, Gen. xiv. 3; Numb. xxxiv. 12; Deut. iii. 17; Josh. iii. 16; xii. 3; xv. 2, 5; xviii. 19.....	31 45	35 26
SALT, Valley of. <i>See</i> Valley of Salt.	31 6	35 38
SAMARIA (Sebaste), <i>Sebastieh</i> , 1 Kings xiii. 32; xvi. 24, 24, 28, 29, 32; xviii. 2; xx. 1, 10, 17, 34, 43; xxi. 1, 18; xxii. 10, 37, 37, 38, 51; 2 Kings i. 2, 3; ii. 25; iii. 1,		

* Rephaim signifies "giants," and is so translated in several of the above passages; but the Hebrew is alike in all instances, hence the variation of translation is not in consistency with the uniformity of the original word.

† Remmon in the English trans., but evidently a misprint, as the Hebrew is Remmon, as in the other passage.

	N. Lat.	E. Long.
6; v. 3; vi. 19, 20, 20, 24, 25; vii. 1, 18; x. 1, 1, 12, 17, 17, 35, 36; xiii. 1, 6, 9, 10, 13; xiv. 14, 16, 23; xv. 8, 13, 14, 14, 17, 23, 25, 27; xvii. 1, 5, 6, 24, 24, 26, 28; xviii. 9, 10, 34; xxi. 13; xxiii. 18, 19; 2 Chron. xviii. 2, 9; xxii. 9; xxv. 13, 24; xxviii. 8, 9, 15; Ezra iv. 10, 17; Neh. iv. 2; Isaiah vii. 9, 9; viii. 4; ix. 9; x. 9, 10, 11; xxxvi. 19; Jer. xxiii. 13; xxxi. 5; xli. 5; Ezek. xvi. 46, 51, 53, 55; xxiii. 4, 33; Hosea vii. 1; viii. 5, 6; x. 5, 7; xiii. 16; Amos iii. 9, 12; iv. 1; vi. 1; viii. 14; Obadiah 19; Micah i. 1, 5, 6; Luke xvii. 11; John iv. 4, 5, 7, 9, 9, 9; Acts i. 8; viii. 1, 5, 9, 14; ix. 31; xv. 3.....	32° 19'	35° 15'
Samos, <i>Samo</i> , Acts xx. 15.....	37 45	26 45
Samothracia, <i>Samothraki</i> , Acts xvi. 11.....	40 30	25 35
SANNAH. See Kirjath-Sannah.		
SANSANNAH, J. Josh. xv. 31.....	31 22	34 55
SAPHIR, <i>Es-Saúfir</i> , Micah i. 11.....	31 41	34 46
Sardis, <i>Sart</i> , Rev. i. 11; iii. 1, 4.....	38 30	28 3
SAREPTA, Zarephath (Sarepta), <i>Surafend</i> , Luke iv. 26.....	33 57	35 20
SARID, Josh. xix. 10, 12.....	32 43	35 9
SARON, Sharon, Acts ix. 35.....	32 4	34 55
SECACAH, Josh. xv. 61.....	31 46	35 30
SECHU, 1 Sam. xix. 22.....	31 58	35 5
SEIR, Mount, <i>Esh-Sherah</i> , Gen. xiv. 6; xxxii. 3; xxxiii. 14, 16; xxxvi. 8, 9, 20, 21, 30; Numb. xxiv. 18; Deut. i. 2, 44; ii. 1, 4, 5, 8, 12, 22, 29; xxxiii. 2; Josh. xi. 17; xii. 7; xv. 10; xxiv. 4; Judges v. 4; 1 Chron. i. 38; iv. 42; 2 Chron. xx. 10, 22, 23, 23; xxv. 11, 14; Isaiah xxi. 11; Ezek. xxv. 8; xxxv. 2, 3, 7, 15.....	30 15	35 30
SEIRATH, Judges iii. 26.....	32 13	35 22
SELA, Kir? (Charax?), <i>Kerek?</i> Isaiah xvi. 1.....	31 15	35 46
SELAH, or Joktheel (Petra), <i>Wady Músa</i> , 2 Kings xiv. 7....	30 25	35 39
SELA-HAMMAH-LEKOTH, 1 Sam. xxiii. 28.....	31 25	35 15
Seleucia, <i>Suadeiah</i> , Acts xiii. 4.....	36 8	35 52
SENAAB, Ezra ii. 35; Neh. vii. 38. It is questionable whether this is the name of a town or of an individual. See Neh. iii. 3.		
SENEH, 1 Sam. xiv. 4.....	31 53	35 16
SENIH, Hermon? <i>Jebel esh-Sheikh</i> , 1 Chron. v. 23; Ezek. xxvii. 5.....	33 28	35 48
Sephar (in Arabia?) Gen. x. 30.....	15 0	45 0
Sepharad, Obed. 20.....	40 0	30 0
Sepharvites, 2 Kings xvii. 31.....	33 10	44 0
Sepharvaim (Siphara?), 2 Kings xvii. 24, 31; xviii. 34; xix. 13; Isaiah xxxvi. 19; xxxvii. 13.....	33 12	43 58
SEPPER. See Kirjath-Sepher.		
SERAH. See Timnath-Serah.		
SHAALABBIN, D. or Shaalbim, Josh. xix. 42; Judges i. 35; 1 Kings iv. 9.....	31 43	34 48
SHAARAIM, Josh. xv. 36; 1 Sam. xvii. 52.....	31 46	34 58
SHAARAIM, Sharuhin? 1 Chron. iv. 31.....	31 25	34 47
SHAHAR. See Zareth-Shahar.		
SHAHAZIMAH, I. Josh. xix. 22.....	31 31	35 12
SHALEM, <i>Sálim</i> , Gen. xxxiii. 18.....	32 15	35 19
SHALIM? 1 Sam. ix. 4.....	31 45	35 0
SHALISHA? 1 Sam. ix. 4.....	32 7	35 0

	N. Lat.	E. Long.
SHALISHA. <i>See</i> Baal-Shalisha.		
SHALLECHETH, one of the Gates of the Temple, 1 Chron. xxvi. 16.		
SHAMIR, J. Josh. xv. 48.....	31° 23'	35° 0'
SHAMIR, <i>Samûr</i> ? Judges x. 1, 2.....	32 23	35 14
SHAN. <i>See</i> Beth-Shan.		
SHAPHER, Mount (Mount Casius?), <i>Ras el-Kazarûn</i> , Numb. xxxiii. 23, 24.....	31 8	32 53
SHARON, or Lasharon, Josh. xii. 18; 1 Chron. v. 16.....	32 4	34 55
SHARON, Plain of, 1 Chron. xxvii. 29; Song of Sol. ii. 1; Isaiah xxxiii. 9; xxxv. 2; lxxv. 10.....	32 35	35 5
SHARUHEN, S. Sharaaim? Josh. xix. 6.....	31 50	
SHAVEH, <i>Valley of Jehoshaphat</i> , Gen. xiv. 17.....	31 25	34 47
SHAVEH KIRIATHAIM, Gen. xiv. 5*.....	31 47	35 14
SHEAN. <i>See</i> Beth-Shean.	31 47	35 50
Sheba (Arabia Felix?), <i>Yemen</i> ? 1 Kings x. 1, 4, 10, 13; Job vi. 19; Psalm lxxii. 10, 15; Isaiah lx. 6; Jer. vi. 20; Ezek. xxvii. 22, 23; xxxviii. 13.....	15 0	45 0
SHEBA, Beer-Sheba, <i>Bîr es-Seba</i> , Josh. xix. 2.....	31 15	34 51
SHEBAH, Beer-Sheba, <i>Bîr es-Seba</i> , Gen. xxvi. 33.....	31 15	34 51
SHEBAM, Shibmah, or Sibmah, Numb. xxxii. 3.....	31 46	35 53
SHEBARIM, Josh. vii. 5.....	31 54	35 17
SHECHEM (Neapolis), <i>Nablous</i> , Gen. xii. 6;† xxxiii. 18; xxxv. 4; xxxvii. 12, 13, 14; Josh. xvii. 7; xx. 7; xxi. 21; xxiv. 1, 25, 32, 32; Judges viii. 31; ix. 1, 2, 3, 6, 6, 7, 18, 20, 20, 23, 23, 24, 25, 26, 26, 28, 28, 31, 34, 39, 41, 46, 47, 49, 57; xxi. 19; 1 Kings xii. 1, 1, 25; 1 Chron. vi. 67; vii. 28; 2 Chron. x. 1, 1; Psalm lx. 6; cviii. 7; Jer. xli. 5.....	32 15	35 20
SHEMA, Josh. xv. 26.....	31 13	35 0
SHEMESH. <i>See</i> Beth-Shemesh.		
SHEMESH. <i>See</i> En-Shemesh.		
SHEMESH. <i>See</i> Ir-Shemesh.		
SHEN, 1 Sam. vii. 12.....	31 51	35 7
SHEHIR, Hermon, <i>Jebel esh-Sheikh</i> , Deut. iii. 9; Song of Sol. iv. 8.....	33 28	35 48
SHEPHAM, Numb. xxxiv. 10, 11.....	33 20	35 35
SHERAH. <i>See</i> Uzen-Sherah.		
Sheshach, Babylon, Jer. xxv. 26; li. 41.....	32 30	44 25
SHIBMAH, Sibmah, Numb. xxxii. 38; Josh. xiii. 19; Isaiah xvi. 8, 9; Jer. xlviii. 32.....	31 46	35 53
SHICRON, J. Josh. xv. 11.....	31 47	34 55
SHIHON, Josh. xix. 19.....	32 33	35 18
SHIHOR, Sihor, River of Egypt, <i>Wady el-'Arish</i> , Josh. xiii. 3; 1 Chron. xiii. 5†.....	31 0	33 50
SHIHOR-LIBNATH, A. Josh. xix. 26.....	33 13	35 15
Shilhim, J. Josh. xv. 32.....	31 27	34 38
Shiloah, Pool of Siloam? Isaiah viii. 6.....	31 46	35 18

* Shaveh Kiriathaim, Gen. xiv. 5. Perhaps "*Plain of Kiriathaim*." Shaveh שָׁוֶה, from a root signifying "he made plain." Tyndal, Coverdale, the Geneva and French Bibles, translate it thus.

† Sichern in the English trans., but without authority, as the Hebrew in this as in the other passages is Shechem.

‡ The variation of Shihor and Sihor in the English trans. has no authority, as the Hebrew is in both instances Shihor.

	N. Lat.	E. Long.
SHILOH, E. <i>Seilûn</i> , Josh. xviii. 1, 8, 9, 10; xix. 51; xxi. 2; xxii. 9, 12; Judges xviii. 31; xxi. 12, 19, 21, 21; 1 Sam. i. 3, 9, 24; ii. 14; iii. 21, 21; iv. 3, 4, 12; xiv. 3; 1 Kings ii. 27; xiv. 2, 4; Psalm lxxviii. 60; Jer. vii. 12, 14; xxvi. 6, 9; xli. 5.....	32° 6'	35° 22'
Shiloh. <i>See</i> Taanath-Shiloh.		
Shimron, Josh. xi. 1; xix. 15.....	32 49	35 23
SHIMRON-MERON, Z. Shimron, Josh. xii. 20.....	32 49	35 23
Shinar (Babylonia), <i>Irak-Arabi</i> , Gen. x. 10; xi. 2; xiv. 1, 9; Josh. vii. 21; Isaiah xi. 11; Daniel i. 2; Zech. v. 11.....	32 10	44 30
SHITTAH. <i>See</i> Beth-Shittah.		
SHITTIM, or Abel-Shittim, Numb. xxv. 1; xxxiii. 49; Josh. ii. 1; iii. 1; Joel iii. 18; Micah vi. 5.....	31 53	35 40
SHOCHO, Shochoh. <i>See</i> Socoh.....	31 41	35 4
SHOPHAN, G. <i>See</i> Atroth-Shophan.		
SHUAL, Land of, B. 1 Sam. xiii. 17.....	32 0	35 20
SHUAL. <i>See</i> Hazar-Shual.		
SHUNEM, I. <i>Solâm</i> , Josh. xix. 18; 1 Sam. xxviii. 4; 2 Kings iv. 8.....	32 37	35 21
SHUR, J. <i>Tell Sheriah?</i> Gen. xvi. 7; xx. 1; xxv. 18; Exod. xv. 22; 1 Sam. xv. 7; xxvii. 8.....	31 22	34 50
Shushan (Susa), <i>Sûs</i> , Neh. i. 1; Esther i. 2, 5; ii. 3, 5, 8; iii. 15, 15; iv. 8, 16; viii. 14, 15; ix. 6, 11, 12, 13, 14, 15, 15, 18; Daniel viii. 2.....	31 58	48 26
SIBMAM. <i>See</i> Shibmah.		
SIBRAIM, Ezek. xlvi. 16.....	34 0	36 30
SIDDIM, Vale of, <i>Dead Sea</i> , Gen. xiv. 3, 8, 10.....	31 30	35 33
SIDON, Zidon (Sidon), <i>Saida</i> , Gen. x. 19; xlix. 13; Josh. xi. 8; xix. 28; Judges i. 31; x. 6; xviii. 28; 2 Sam. xxiv. 6; 1 Kings xvii. 9; 1 Chron. i. 13; Isaiah xxxiii. 2, 4; Jer. xxv. 22; xxvii. 3; xlvii. 4; Ezek. xxvii. 8; xxviii. 21, 22; Joel iii. 4; Zech. ix. 2; Matt. xi. 21, 22; xv. 21; Mark iii. 8; vii. 24, 31; Luke iv. 26; vi. 17; x. 13, 14; Acts xii. 20; xxvii. 3.....	33 34	35 22
SIHOR. <i>See</i> Shihor.		
SIHOR, <i>R. Nile</i> , Isaiah xxxiii. 3; Jer. ii. 18.....	30 0	31 14
SILLA, near Jerusalem, 2 Kings xii. 20.		
SILLOAH, Pool of, Siloam, Neh. iii. 15.		
SILOAM, "Tower of," in Jerusalem, Luke xiii. 4.		
SILOAM, "Pool of," <i>'Ain Silwân</i> , in Jerusalem, John ix. 7, 11.		
Sin, Wilderness of, <i>Wady Mukatteb</i> , Exod. xvi. 1; xvii. 1; Numb. xxxiii. 11, 12.....	28 50	33 24
Sin (Pelusium?), <i>Farâme?</i> Ezek. xxx. 15, 16.....	31 3	32 26
Sina, or Sinai, Mount, <i>Jebel Mûsa</i> , Exod. xvi. 1; xix. 1, 2, 11, 18, 20, 23; xxiv. 16; xxxi. 18; xxxiv. 2, 4, 29, 32; Levit. vii. 38, 38; xxv. 1; xxvi. 46; xxvii. 34; Numb. i. 1, 19; iii. 1, 4, 14; ix. 1, 5; x. 12; xxvi. 64; xxviii. 6; xxxiii. 15, 16; Deut. xxxiii. 2; Judges v. 5; Neh. ix. 13; Psalm lxxviii. 8, 17; Acts vii. 30, 38; Gal. iv. 24, 25.....	28 31	33 59
Sinun (Persia?), Isaiah xlix. 12.....	30 0	55 0
SINITES, Gen. x. 17; 1 Chron. i. 15.....	34 23	35 52
SION. <i>See</i> Zion.		
SION, Mount, or Hermon, <i>Sunnim?</i> Deut. iv. 48.....	33 28	35 40

	N. Lat.	E. Long.
SIPHNOTH, J. 1 Sam. xxx. 28.....	31° 18'	35° 1'
SIRAH, Well of, 2 Sam. iii. 26.....	31 30	35 5
SIRION, Mount, or Hermon, <i>Jebel esh-Sheikh</i> , Deut. iii. 9; Psalm xxix. 6.....	33 17	35 36
SITNAH, (name of a well,) Gen. xxvi. 21.....	31 7	34 45
Smyrna, <i>id.</i> , Revelation i. 11; ii. 8.....	38 26	27 9
SOCOH, J. Sochoh, or Shochoh, <i>Shuweikeh</i> , Josh. xv. 35; 1 Sam. xvii. 1, 1; 1 Kings iv. 10; 1 Chron. iv. 18; 2 Chron. xi. 7; xxviii. 18.....	31 41	35 4
SOCOH, <i>Esh-Shuweikeh</i> , Josh. xv. 48.....	31 25	35 3
SODOM, Sodoma, Gen. x. 19; xiii. 10, 12, 13; xiv. 2, 8, 10, 11, 12, 17, 21, 22; xviii. 16, 20, 22, 26; xix. 1, 1, 4, 24, 28; Deut. xxix. 23; xxxii. 32; Isaiah i. 9, 10; iii. 9; xiii. 19; Jer. xxiii. 14; xlix. 18; 1. 40; Lamen- tations iv. 6; Ezek. xvi. 46, 48, 49, 53, 55, 56; Amos iv. 11; Zeph. ii. 9; Matt. x. 15; xi. 23, 24; Mark vi. 11; Luke x. 12; xvii. 29; Romans ix. 29; 2 Pet. ii. 6; Jude 7; Revelation xi. 8.....	31 14	35 28
SOREK, Valley of, <i>Wady es-Surár?</i> Judges xvi. 4.....	31 52	34 46
Spain (Hispania), <i>Spain</i> , Romans xv. 24, 28.....	40 0	5 (w)
SUCCOTH, G. Gen. xxxiii. 17, 17; Josh. xiii. 27; Judges viii. 5, 6, 8, 14, 14, 15, 16; 1 Kings vii. 46; 2 Chron. iv. 17; Psalm lx. 6; cviii. 7*.....	32 21	35 36
Succoth, Exod. xii. 37; xiii. 20; Numb. xxxiii. 5, 6.....	30 22	32 5
Sukkiims, 2 Chron. xii. 3.....	25 0	34 0
SUR, (a gate in Jerusalem,) 2 Kings xi. 6.		
SUSAH, S. See Hazar-Susah.		
SUSIM. See Hazar-Susim.		
SYCHAR, Shechem (Neapolis), <i>Nablús</i> , John iv. 5.....	32 14	35 14
SYCHEM, L.E. Shechem (Neapolis), <i>Nablús</i> . Acts vii. 16.....	32 14	35 14
Syene, <i>Assouan</i> , Ezek. xxix. 10; xxx. 6.....	24 6	32 55
Syracuse (Syracuse), <i>Siragusa</i> , Acts xxviii. 12.....	37 4	15 17
Syria, Judges x. 6; 2 Sam. viii. 6, 12; xv. 8; 1 Kings x. 29; xi. 25; xv. 18; xix. 15; xx. 1, 20, 22, 23; xxii. 1, 3, 31; 2 Kings v. 1, 1, 5; vi. 8, 11, 23, 24; vii. 5; viii. 7, 9, 13, 28, 29; ix. 14, 15; xii. 17, 18; xiii. 3, 4, 7, 17, 19, 19, 22, 24; xv. 37; xvi. 5, 6, 6, 7; 1 Chron. xviii. 6; xix. 6;† 2 Chron. i. 17; xvi. 2, 7, 7; xviii. 10, 30; xx. 2; xxii. 5, 6; xxiv. 23; xxviii. 5, 23; Isaiah vii. 1, 2, 4, 5, 8; xvii. 3; Ezek. xvi. 57; xxvii. 16; Hosea xii. 12; Amos i. 5; Matt. iv. 24; Luke ii. 2; Acts xv. 23, 41; xviii. 18; xx. 3; xxi. 3; Gal. i. 21.....	34 0	38 0
TAANACH, L.M. <i>Ta'annuk</i> , Josh. xii. 21; xvii. 11; Judges i. 27; v. 19; 1 Kings iv. 12; 1 Chron. vii. 29.....	32 31	35 17
TAANATH-SHILOH, Josh. xvi. 6.....	32 14	35 8
TABBATH, E. Judges vii. 22.....	32 21	35 34
Taberah, Numb. xi. 3; Deut. ix. 22.....	28 45	34 18
TABOR (Itabyrion), Josh. xix. 22; 1 Sam. x. 3; 1 Chron. vi. 77.....	32 42	35 25

* The latitude and longitude according to Dr. Robinson is here adopted, though it is thought that Succoth of Genesis was east of the Jordan. See page 308.

† Syria-Maachah, i.e. the Maachah of Syria.

	N. Lat.	E. Long.
TABOR, Mount, <i>Jebel et-Tûr</i> , Judges iv. 6, 12, 14; viii. 18; Psalm lxxxix. 12; Jer. xlv. 18; Hosea v. 1.....	32° 42'	35° 25'
TABOR, L.Z. See Aznoth-Tabor.		
Tabor. See Chisloth-Tabor.		
TADMOR (Palmyra), <i>Tudmor</i> , 1 Kings ix. 18; 2 Chron. viii. 4.	34 18	38 14
TAHATH, Numb. xxxiii. 26, 27.....	30 30	32 50
TAHAPANES, or Tahpanhes (Daphnæ), <i>Tel Defenneh</i> , Jer. ii. 16; xliii. 7, 8, 9; xlv. 1; xlv. 14.....	30 53	32 3
TAHTIM-HODSHI, 2 Sam. xxiv. 6.....	33 0	35 45
TAMAR, Hazazon-Tamar? Ezek. xlvii. 19; xlviii. 28.....	31 29	35 27
TAMAR. See Baal-Tamar.		
TAMAR. See Hazazon-Tamar.		
TANACH, Taanach, <i>Ta'annuk</i> , Josh. xxi. 25.....	32 31	35 17
TAPPUAH, Josh. xii. 17; xv. 34.....	31 45	35 0
TAPPUAH, Josh. xvi. 8; xvii. 8, 8.....	32 15	35 29
TAPPUAH. See Beth-Tappuah.		
TAPPUAH. See En-Tappuah.		
TARAH, Numb. xxxiii. 27, 28.....	30 28	32 40
TARALAH, B. Josh. xviii. 27.....	31 57	35 21
Tarshish, Tarshish, (Tartessus or Gades?) <i>Cadiz?</i> 1 Kings x. 22, 22; xxii. 48; 1 Chron. i. 7; vii. 10; 2 Chron. ix. 21, 21; xx. 36, 37; Esther i. 14; Psalm xlviii. 7; lxxii. 10; Isaiah ii. 16; xxiii. 1, 6, 10, 14; lx. 9; lxxv. 19; Jer. x. 9; Ezekiel xxvii. 25; xxxviii. 13; Jonah i. 3, 3, 3; iv. 2.....	36 30	6 20
Tarsus, <i>Tarsûs</i> , Acts ix. 11, 30; xi. 25; xxi. 39; xxii. 3....	36 54	34 58
Tahaphnehes, Tehapanes, or Ilanes, Ezek. xxx. 18.....	30 53	32 3
TEKOAH, J. Tekoah, <i>Teku'a</i> , 2 Sam. xiv. 2, 4, 9; 1 Chron. ii. 24; iv. 5; 2 Chron. xi. 6; xx. 20; Jer. vi. 1; Amos i. 1.....	31 38	35 19
Tel-Abib, Thal-labba? Ezek. iii. 15.....	36 30	40 40
Tel-Haresha, Tel-Harsa (Tisulphata?), Ezra ii. 59; Neh. vii. 61.....	36 9	43 12
Tel-Melah, Ezra ii. 59; Neh. vii. 61.....	36 0	44 0
TELAIM, J. Telem, 1 Sam. xv. 4.....	31 14	34 57
Telassar, Thelasar (Assyria?), 2 Kings xix. 12; Isaiah xxxvii. 12.....	37 0	43 0
TELEM, Josh. xv. 24.....	31 14	34 57
TEMA (Idumæa), Job vi. 19; Isaiah xxi. 14; Jer. xxv. 23....	30 15	35 30
TEMAN (Idumæa), Jer. xlix. 7, 20; Ezek. xxv. 13; Amos i. 12; Obad. 9; Hab. iii. 3.....	30 15	35 30
Tarshish. See Tarshish.		
THEBEZ, <i>Tubâs</i> , Judges ix. 50, 50; 2 Sam. xi. 21.....	32 22	35 27
Thessalonica, <i>Saloniki</i> , Acts xvii. 1, 11, 13; xxvii. 2; Phil. iv. 16; 2 Tim. iv. 10.....	40 40	22 56
Three Taverns (Tres Tabernæ), Acts xxviii. 15.....	41 39	12 49
Thyatira, <i>Ak-hissar</i> , Acts xvi. 14; Rev. i. 11; ii. 18, 24....	38 53	27 55
TIBERIAS, <i>Tubarieh</i> ,* John vi. 23.....	32 46	35 33
TIBERIAS, Sea of, <i>Bahr Tubarieh</i> ,† John vi. 1; xxi. 1..... {	32 54	35 40
	32 42	35 32
TIBHATH, or Betah (Emesa?), <i>Hums?</i> 1 Chron. xviii. 8.....	34 50	36 39
TIMNAH, J. Timnath, <i>Tibneh</i> , Gen. xxxviii. 12, 13, 14;		

* Exact Lat. 32° 46' 14".

† South end, Lat. 32° 42' 21", Long. 35° 35' 19"; north end, 32° 53' 37", length 12 miles, 7 furlongs, 484 feet. See page 255 text.

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	N. Lat.	E. Long.
Josh. xv. 10, 57; xix. 43; Judges xiv. 1, 1, 2, 5, 5; 2 Chron. xxviii. 18.....	31° 45'	33° 1'
TIMNATH-HERES, Judges ii. 9.....	32 6	35 5
TIMNATH-SERAH, or Timnath-Heres, Josh. xix. 50; xxiv. 30.	32 1	35 11
Tiphseh (Thapsacus), <i>Ed-Deir</i> ? 1 Kings iv. 24.....	35 21	40 12
TIPHSAH, 2 Kings xv. 16.....	32 21	35 21
Tiras (Thracia?), Gen. x. 2; 1 Chron. i. 5.....	42 0	27 0
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VALLEY OF THE GIANTS, Valley of Rephaim, S.W. of Jeru- salem, Josh. xv. 8; xviii. 16; 2 Sam. v. 18, 22; xxiii. 13; 1 Chron. xi. 15; xiv. 9; Isaiah xvii. 5.....	31 46	35 18
VALLEY OF KEZIZ, <i>Wady Kelt</i> ? Josh. xviii. 21.....	31 50	35 34
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	N. Lat.	E. Long
VALLEY OF SALT, <i>El-Ghor</i> , 2 Sam. viii. 13; 2 Kings xiv. 7; 1 Chron. xviii. 12; 2 Chron. xxv. 11; Psalm lx. title...	31° 5'	35° 31'
VALLEY OF SLAUGHTER, Jer. vii. 32; xix. 6.....	31 46	35 18
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ZAIR, 2 Kings viii. 21.....	30 40	35 40
ZALMON, Mount, Judges ix. 48; Psalm lxviii. 14*.....	32 13	35 10
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ZARED, Brook, <i>Wady el-Ahsy</i> , Numb. xxi. 12; Deut. ii. 13, 13, 14.....	31 2	35 45
ZAREPHATH (Sarepta), <i>Surafend</i> , 1 Kings xvii. 9, 10; Obadiah 20.....	33 28	35 19
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ZEMARITES, Gen. x. 18; 1 Chron. i. 16.....	34 49	36 0
ZENAN, Josh. xv. 37.....	31 33	35 32
ZEPHATH, or Hormah, <i>Nukb es-Sufah</i> , Judges i. 17.....	30 59	35 13
ZEPHATHAH, Valley of, 2 Chron. xiv. 10.....	31 40	34 54
ZEPHON. See Baal-Zephon.		
ZER, N. Josh. xix. 35.....	33 10	35 30
ZERADATHA. See Zeredathah.		
ZERED. See Zared.		
ZEREDA, 1 Kings xi. 26.....	32 16	35 36
ZEREDATHAH, or Zarthan, 2 Chron. iv. 17.....	32 16	35 36
ZERERATH, M. Zartanah? Judges vii. 22.....	32 32	35 25

* Salmon in the English trans., but in the Hebrew Zalmon.

	N. Lat.	E. Long
ZIDDIM, N. Josh. xix. 35.....	33° 20'	35° 36'
ZIDON. <i>See</i> Sidon.		
ZIKLAG, S. Josh. xv. 31; xix. 5; 1 Sam. xxvii. 6, 6; xxx. 1, 1, 1, 14, 26; 2 Sam. i. 1; iv. 10; 1 Chron. iv. 30; xii. 1, 20; Neh. xi. 28.....	31° 33'	34° 59'
Zin, Wilderness of, <i>Wady el-Arabah</i> , Numb. xiii. 21; xx. 1; xxvii. 14, 14; xxxiii. 36; xxxiv. 3, 4; Deut. xxxii. 51; Josh. xv. 1, 3.....	30° 15'	35° 20'
ZION, Sion, part of Jerusalem, 2 Sam. v. 7; 1 Kings viii. 1; 2 Kings xix. 31; 1 Chron. xi. 5; 2 Chron. v. 2; Psalm ii. 6; ix. 11; xiv. 7; xx. 2; xlviii. 2, 11, 12; 1, 2; li. 18; liii. 6; lxxv. 1; lxxix. 35; lxxiv. 2; lxxvi. 2; lxxviii. 68; lxxxiv. 7; lxxxvii. 2, 5; xcvi. 8; xcix. 2; cii. 13, 16, 21; cx. 2; cxxv. 1; cxxvi. 1; cxxviii. 5; cxxix. 5; cxxxii. 13; cxxxiii. 3; cxxxiv. 3; cxxxv. 21; cxxxvii. 1, 3; cxlvi. 10; cxlvii. 12; cxlix. 2; Isaiah i. 27; ii. 3; iv. 3, 5; viii. 18; x. 12, 24; xii. 6; xiv. 32; xviii. 7; xxiv. 23; xxviii. 16; xxix. 8; xxx. 19; xxxi. 4, 9; xxxiii. 5, 14, 20; xxxiv. 8; xxxv. 10; xxxvii. 32; xl. 9; xli. 27; xlii. 13; xliii. 14; li. 3, 11, 16; lii. 1, 2, 7, 8; lix. 20; lx. 14; lxi. 3; lxii. 1; lxiv. 10; lxvi. 8; Jer. iii. 14; iv. 6; viii. 19; ix. 19; xiv. 19; xxvi. 18; xxx. 17; xxxi. 6, 12; l. 5, 28; li. 10, 24, 35; Lamentations i. 4, 17; ii. 6; iv. 11; v. 11, 18; Joel ii. 1, 15, 32; iii. 16, 17, 21; Amos i. 2; vi. 1; Obadiah 17, 21; Micah iii. 10, 12; iv. 2, 7, 11; Zeph. iii. 16; Zech. i. 14, 17; viii. 2, 3; ix. 13; Matt. xxi. 5; John xii. 15; Romans ix. 33; xi. 26; Hebrews xii. 22; 1 Pet. ii. 6; Revelation xiv. 1.	31° 30'	35° 7'
ZIOR, J. Josh. xv. 54.....	31° 18'	35° 1'
ZIPH, Siphmoth? Josh. xv. 24.....	31° 28'	35° 15'
ZIPH, <i>Tell Zif</i> , Josh. xv. 55; 1 Sam. xxiii. 14, 15, 24; xxvi. 2, 2; 2 Chron. xi. 8.....	31° 30'	35° 9'
ZIPHITES, Ziphim, 1 Sam. xxiii. 19; xxvi. 1; Psalm liv. title.....	31° 28'	35° 28'
ZIPHON, Numb. xxxiv. 9.....	31° 17'	35° 38'
ZIZ, Cliff of, <i>Nukb 'Ain Jidy</i> , 2 Chron. xx. 16.....	33° 50'	37° 0'
ZOBAN, (Tanis?) <i>Sân?</i> Numb. xiii. 22; Psalm lxxviii. 43; Isaiah xix. 11, 13; xxx. 4; Ezek. xxx. 14.....	31° 46'	35° 15'
ZOAR, Bela, Gen. xiii. 10; xiv. 2, 8; xix. 22, 23, 30, 30; Deut. xxxiv. 3; Isaiah xv. 5; Jer. xlviii. 34.....	31° 40'	35° 40'
Zoba, Zobah, 1 Sam. xiv. 47; 2 Sam. viii. 3, 5, 12; x. 6, 8; xxiii. 36; 1 Kings xi. 23; 1 Chron. xviii. 3, * 5, 9; xix. 6; 2 Chron. viii. 3; Psalm lx., title.....	31° 46'	35° 04'
ZOELETH, 1 Kings i. 9.....	31° 52'	35° 10'
ZOPHIM, Field of, Numb. xxiii. 14.....	32° 0'	36° 0'
ZOPHIM. <i>See</i> Ramathaim-Zophim.		
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